

THE

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VOYAGES AND TRAVELS.

ART. 1. *An authentic Account of an Embassy from the King of Great Britain to the Emperor of China; &c.* By Sir George Staunton, Baronet. [Continued from p. 224.]

THE second volume of this interesting publication furnishing a much greater variety of amusing and valuable matter than the first, we shall, without further preamble, proceed to gratify our readers with a large specimen of it's contents.

It affords a noble idea of the munificence and hospitality, as well as of the grandeur of the emperor of China, that he is the general host of all accepted visitors from foreign powers, and furnishes them, at his own expense, with provision, and every kind of accommodation, during their stay. According to this magnificent plan, which would terrify the puny and necessitous princes of Europe, we are told, that, vol. ii, p. 7.

Ample allowance was made of every necessary article to the gentlemen, and likewise to the artificers, soldiers, and domestics in the train of the ambassador. No slight magnificence was displayed, and no expence seemed to be spared in the treatment of the embassy, either as to the number of mandarines who were appointed to accompany it, and whose salaries were increased upon this particular service; the crowd of inferior chinese who were engaged to attend upon the occasion; the many vessels employed in conveying the whole; the parade of reception wherever the yachts stopped; and the occasional shows and decorations as they passed along; the cost of all which, together with that of the supplies of every kind which could be wanted, the emperor chose should be entirely borne by himself; upon this grand idea, that the whole empire was as his private property and dwelling, in which it would be a failure of hospitality to suffer a visitor, for as such an ambassador is always considered by the chinese, to be at the least charge for himself or for his train, while he continued there. His imperial majesty's orders on this subject were very strictly obeyed. A gentleman who accompanied the ambassador, and who wished to purchase some trifling articles of dress, was immediately supplied; but the mandarine who had been employed to buy them, declared

declared he dared not accept the price from him for whose use they were destined, but charged the same to the emperor's account.

The god of the sea is worshipped in the principal temple of 'Ta-coo. An engraved plate represents this chinese Neptune.

P. 10.—' He sits upon the waves with firmness, ease, and dignity; and tho he brandishes no trident, *to call up monsters from the vasty deep*, yet he seems to be conscious of security by the possession of a magnet in one hand, while the dolphin, which he holds in the other, denotes his power over the inhabitants of the ocean. His beard flowing in all directions, and his agitated locks seemed intended for a personification of that troubled element. The circumstance of the divinity's reliance upon a magnet, is a sufficient indication how intimately the knowledge of its properties has been incorporated with the mythological doctrines of the chinese; as well as at what an early period that knowledge must have been applied to navigation. They who suppose, indeed, from various allusions in ancient authors, as well as from a consideration of the facility with which pieces of iron placed in particular positions acquire magnetic qualities, that these were known in Europe also in very remote ages, conjecture that the trident itself in the hand of Neptune is less a magic wand, than an emblem of that unerring guidance which the magnet is capable of supplying.'

The particulars related concerning the manner in which the embassy was noticed by the populace, as it passed up the river Pei-ho, place the chinese in a favourable point of light, as a gentle and amiable people.

P. 15.—' Almost every vessel connected with the embassy had on board both europeans and chinese. From a mixture of people whose habits, wants, and languages, were so new to each other, much confusion might be expected to arise. It was avoided by caution and method. The mandarines were, on every occasion, attentive to the accommodation of the passengers. Even the chinese soldiers and sailors displayed a gentleness of deportment, and a willingness to oblige, distinguishable from the mere execution of a duty; and which showed that the present strangers, at least, were not unwelcome. These strangers were, indeed, announced as coming from afar to pay a compliment to their sovereign; and the lowest of the chinese were not so depressed as to be insensible of some national gratification on that account.

' The approach of the embassy was an event of which the report spread rapidly among the neighbouring towns and villages. Several of these were visible from the barges upon the river. Crowds of men were assembled on the banks, some of whom waited a considerable time to see the procession pass, while the females, as shy as they were curious, looked through gates, or peeped over walls, to enjoy the sight. A few, indeed, of the ancient dames almost dipped their little feet into the river, in order to get a nearer peep; but the younger part of the sex generally kept in the back ground. The strangers, on their part, were continually amused and gratified with a succession of new objects. The face of the country, the appearance of the people, presented, in almost every instance, something different from what offers to the view elsewhere. And a general sentiment prevailed, that it was well worth while to have travelled to such a distance to behold a country which promised to be interesting in every respect.'

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The reception of the embassy by the viceroy at Tien-sing is thus described.

P. 25. — 'The spectators were mostly in the streets, and upon the vessels, literally covering the water opposite the city. Few females were mixed with those spectators. The crowds, however, were immense, not only from the highest ground to the water's edge; but hundreds were actually standing in the water, in order to approach nearer to the spectacle of the vessels which conveyed the strangers. As these could not be incommoded by the crowd, nothing like soldiers or constables interfered with the movements of the people. Yet in all the ardour of curiosity, the people themselves preserved a great degree of decency and regularity in their demeanour. Not the least dispute seemed to take place among them; and, from a sense of mutual accommodation, none of the common chinese, who usually wear straw hats, kept on theirs, while the procession of the embassy was passing, lest they should obstruct the view of the persons behind them, tho' their bare heads were thus exposed to a scorching sun. The gradual rise on every side from the water to the furthest extremity of the city, rendered the whole one great amphitheatre. It was literally lined with heads, one behind and a little above the other. Every face was seen; and the number appeared to surpass any former multitude observed in the country.

'The fleet which conveyed the embassy stopped nearly in the center of the city, and opposite to a pavilion where the viceroy waited for the ambassador. The former had come over land from Ta-coo by a shorter route than was described by the windings of the river. The ambassador disembarked with all the gentlemen of the embassy, and attended with his whole train of servants, musicians, and guards. He was received on shore by the viceroy and the legate mentioned in the last pages of the former volume. A body of chinese troops was drawn up behind them, according to the following order of parade in front, as particularly noticed by captain Parish.

Three military mandarines, or principal officers.

A tent, with a band of music outside the tent.

Three long trumpets.

A triumphal arch.

Four large green standards, with five small ones between each, and bowmen between each small colour.

Six large red standards with matchlock men, and five small colours between each standard.

Two large green standards, with swordsmen between each.

Music tent.

Triumphal arch.

'The weather being very warm, several of the troops carried fans together with their military arms. Fans are worn in China equally by both sexes, and by all ranks; and this use of them at a military parade, will appear less surprising to those who have observed sometimes officers in other parts of the east exercising their battalions with umbrellas over their heads.

'The viceroy conducted the ambassador with the principal gentlemen into the pavilion, at the upper end of which was a darkened recess, or sanctuary, where the majesty of the emperor was supposed to be constantly residing; and to that majesty it was signified that a respectful

respectful obeisance should be paid; which, however singular, was accordingly performed by a profound inclination of the body.*

It is surprising that this homage to absent majesty should be thought so very singular: a similar ceremony, it is well known, was practised at Mr. Hastings's trial; and, even in religious worship, the preacher, in the high church at Edinburgh, on entering the pulpit, makes a respectful bow, not only to the present magistrates, but to the supposed seat of majesty, as if to recognize in a mortal the attribute of ubiquity.

The following account of a theatrical exhibition at Tien-sing will amuse the reader.

r. 30.—‘ Among other instances of his attention to the ambassador, a temporary theatre was erected opposite to his excellency's yacht. The outside was adorned with a variety of brilliant and lively colours, by the proper distribution of which, and sometimes by their contrast, it is the particular object of an art among the chinese to produce a gay and pleasing effect. The inside of the theatre was managed, in regard to decorations, with equal success; and the company of actors successively exhibited, during the whole day, several different pantomimes and historical dramas. The performers were habited in the ancient dresses of the chinese at the period when the personages represented were supposed to have lived. The dialogue was spoken in a kind of recitative, accompanied by a variety of musical instruments; and each pause was filled up by a loud crash, in which the loo * bore no inconsiderable part. The band of music was placed in full view, immediately behind the stage, which was broad, but by no means deep. Each character announced, on his first entrance, what part he was about to perform, and where the scene of action lay. Unity of place was apparently preserved, for there was no change of scene during the representation of one piece. Female characters were performed by boys or eunuchs.

‘ One of the dramas, particularly, attracted the attention of those who recollected scenes, somewhat similar, upon the english stage. The piece represented an emperor of China and his empress living in supreme felicity, when, on a sudden, his subjects revolt, a civil war ensues, battles are fought, and at last the arch-rebel, who was a general of cavalry, overcomes his sovereign, kills him with his own hand, and routes the imperial army. The captive empress then appears upon the stage in all the agonies of despair naturally resulting from the loss of her husband and of her dignity, as well as the apprehension for that of her honour. Whilst she is tearing her hair and rending the skies with her complaints, the conqueror enters, approaches her with respect, addresses her in a gentle tone, soothes her sorrows with his compassion, talks of love and adoration, and like Richard the Third, with lady Anne, in Shakspeare, prevails, in less than half an hour, on the chinese princess to dry up her tears, to forget her deceased consort, and yield to a consoling wooer. The piece concludes with the nuptials, and a grand procession.’

There is, we are told, no establishment of a post, for the general convenience of the people, through the chinese empire; a clear proof of the infrequency of commercial intercourse between

* A circular rimmed plate of metal, which is struck with a wooden mallet, and emits an almost deafening noise.

distant provinces. At Tien-sing a singular custom was observed, which is said to be general through the towns of China, that all the branches, or existing generations, of the same family, live under a single roof, and in small apartments. This circumstance may help to procure credit to the subsequent accounts of the extreme populousness of this country, especially when it is considered, what vast multitudes live wholly upon the water in large junks, on the decks of which are built ranges of apartments, containing several families. It was calculated that, between Tong-choo-foo and Peking, there were at least a thousand grain junks, each of which contained at least fifty persons.

A temple near Tong-choo-foo was prepared for the reception of the ambassador and his suite, of which the following account is given.

P. 84. 'The temple and monastery intended for the accommodation of the ambassador and his suite, had been founded by a munificent bigot, some centuries ago, for the maintenance of twelve priests of the religion of Fo, which is the most general in China. This edifice is now occasionally converted into a kind of choultry, or caravansera, where travellers of rank are lodged in their journeys, upon the public service, through this part of the country. The most conspicuous deity in this temple was a personification of Providence, under a female figure, holding in her hand a circular plate, with an eye depicted on it. This figure displayed some grace and dignity.

'Mr. Hickey, painter to the embassy, and already quoted in the former volume, notices this building in the following terms: "It is situated on a rising ground, of gentle ascent, about half a mile from the river, and close to the suburbs of Tong-choo-foo, and is encompassed with a high wall, in which a small door, opposite to the river, was guarded upon the occasion by Chinese soldiers; and before it was a tent, containing a band of musicians, to play whenever the ambassador, or principal persons of the embassy, passed by them. From this door, through several courtyards and low buildings for domestic uses, a passage led to those particularly consecrated to the exercises of religion. They were separated from the others by a wall, in which was an opening of the exact form of a circle. The diameter was about eight feet. Beyond this circular opening were two places or halls of worship, situated opposite to each other; between them was a spacious area; and before each was a portico, supported by wooden columns, painted red, and varnished. The diameters of those columns were small in proportion to their length. They tapered slightly from the base to the capital, which was little ornamented, except with gilding. The base rested simply, like the ancient doric, upon the floor. The halls of worship were of the whole height of the fabric, without any concealment of the beams or rafters of the roof. They contained several statues of male and female deities, some carved in wood, and painted with a variety of colours, mostly of modern and indifferent workmanship; others were of porcelain."

It is remarked, as a proof of the excellence of the internal police in China, that, though no small portion of the people are

in a state approaching to indigence, none, except in seasons of general calamity, are driven to the necessity of craving assistance from a stranger. An account is given of the temples, and worship of Fo, which, though brief, contains some particulars, that may furnish matter for much speculation.

P. 100. 'The chinese interpreter of the embassy, who was a most zealous christian of the roman catholic persuasion, and himself a priest of that communion, saw, with regret, the english curiously examining the images, or attending to the ceremonies of the religion of Fo, lest they should perceive the resemblance between its exterior forms and those in his own church. Such resemblance had been, indeed, already thought so striking, that some of the missionaries conjectured that the chinese had formerly received a glimpse of christianity from the nestorians, by the way of Tartary; others that saint Thomas the apostle had been amongst them; but the missionary Prémare could account for it no otherwise than by supposing it to have been a trick of the Devil to mortify the jesuits. One of them observes, that the likeness is so strong between the apparent worship of many of the priests of Fo, and that which is exhibited in churches of the roman faith, that a chinese conveyed into one of the latter, might imagine the votaries he saw were then adoring the deities of his own country. On the altar of a chinese temple, behind a screen, is frequently a representation which might answer for that of the Virgin Mary, in the person of *Shin-moo*, or the sacred mother, sitting in an alcove, with a child in her arms, and rays proceeding from a circle, which are called a glory, round her head, with tapers burning constantly before her. The long coarse gowns of the Ho-shaungs, or priests of Fo, bound with cords round the waist, would almost equally suit the friars of the order of St. Francis. The former live, like the latter, in a state of celibacy, reside in monasteries together, and impose, occasionally, upon themselves, voluntary penance, and rigorous abstinence.

'The temples of Fo abound with more images than are found in most christian churches; and some that bear a greater analogy to the ancient than to the present worship of the romans. One figure, representing a female, was thought to be something similar to Lucina, and is particularly addressed by unmarried women wanting husbands, and married women wanting children. The doctrine of Fo, admitting of a subordinate deity particularly propitious to every wish which can be formed in the human mind, would scarcely fail to spread among those classes of the people who are not satisfied with their prospects, as resulting from the natural causes of events. Its progress is not obstructed by any measures of the government of the country, which does not interfere with mere opinions. It prohibits no belief which is not supposed to affect the tranquillity of society.

'There is in China no state religion. None is paid, preferred, or encouraged by it. The emperor is of one faith; many of the mandarines of another; and the majority of the common people of a third, which is that of Fo. This last class, the least capable, from ignorance, of explaining the phenomena of nature,
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and the most exposed to wants which it cannot supply by ordinary means, is willing to recur to the supposition of extraordinary powers, which may operate the effects it cannot explain, and grant the requests which it cannot otherwise obtain.

No people are, in fact, more superstitious than the common chinese. Beside the habitual offices of devotion on the part of the priests and females, the temples are particularly frequented by the disciples of Fo, previously to any undertaking of importance; whether to marry, or go a journey, or conclude a bargain, or change situation, or for any other material event in life, it is necessary first to consult the superintendant deity. This is performed by various methods. Some place a parcel of consecrated sticks, differently marked and numbered, which the consultant, kneeling before the altar, shakes in a hollow bamboo, until one of them falls on the ground; its mark is examined, and referred to a correspondent mark in a book which the priest holds open, and sometimes even it is written upon a sheet of paper, pasted upon the inside of the temple. Polygonal pieces of wood are by others thrown into the air. Each side has its particular mark; the side that is uppermost when fallen on the floor, is in like manner referred to its correspondent mark in the book or sheet of fate. If the first throw be favourable, the person who made it prostrates himself in gratitude, and undertakes afterwards, with confidence, the business in agitation. But if the throw should be adverse, he tries a second time, and the third throw determines, at any rate, the question. In other respects the people of the present-day seem to pay little attention to their priests. The temples are, however, always open for such as choose to consult the decrees of heaven. They return thanks when the oracle proves propitious to their wishes. Yet they oftener cast lots, to know the issue of a projected enterprize, than supplicate for its being favourable; and their worship consists more in thanksgiving than in prayer.

Few chinese are said to carry the objects, to be obtained by their devotion, beyond the benefits of this life. Yet the religion of Fo professes the doctrine of the transmigration of souls, and promises happiness to the people on conditions, which were, no doubt, originally intended to consist in the performance of moral duties; but in lieu of which are too frequently substituted those of contributions towards the erection or repair of temples, the maintenance of priests, and a strict attention to particular observances. The neglect of these is announced as punishable, by the souls of the defaulters passing into the bodies of the meanest animals, in whom the sufferings are to be proportioned to the transgressions committed in the human form.

That in China no religion is paid, preferred, or encouraged by the state, is an important fact, from which many will think themselves justified in concluding, that both religion and civil order may subsist without an ecclesiastical establishment.

The state of domestic society in China, and the prevalent habits of domestic industry and subordination, will be seen in what follows.

P. 108.—‘ The houses of the peasants were scattered about, instead of being united into villages. The cottages seemed to be clean and comfortable: they were without fences, gates, or other apparent precaution against wild beasts or thieves. Robbery is said to happen seldom, tho not punished by death, unless aggravated by the commission of some violent assault. The wives of the peasantry are of material assistance to their families, in addition to the rearing of their children, and the care of their domestic concerns; for they carry on most of the trades which can be exercised within doors. Not only they rear silk-worms, and spin the cotton, which last is in general use for both sexes of the people; but the women are almost the sole weavers throughout the empire. Yet few of them fail to injure their healths, or at least their active powers, by sacrificing, in imitation of females of superior rank, to the prejudice in favour of little feet; and tho the operation for this purpose is not attempted at so early a period of their infancy, or followed up afterwards with such persevering care, as in the case of ladies with whom beauty can become an object of more attention, enough is practised to cripple and disfigure them.

‘ Notwithstanding all the merit of these helpmates to their husbands, the latter arrogate an extraordinary dominion over them, and hold them at such a distance, as not always to allow them to sit at table, behind which, in such case, they attend as handmaids. This dominion is tempered, indeed, by the maxims of mild conduct in the different relations of life, inculcated from early childhood amongst the lowest as well as highest classes of society. The old persons of a family live generally with the young. The former serve to moderate any occasional impetuosity, violence, or passion of the latter. The influence of age over youth is supported by the sentiments of nature, by the habit of obedience, by the precepts of morality ingrafted in the law of the land, and by the unremitted policy and honest arts of parents to that effect. They who are past labour, deal out the rules which they had learned, and the wisdom which experience taught them, to those who are rising to manhood, or to those lately arrived at it. Plain sentences of morals are written up in the common hall, where the male branches of the family assemble. Some one, at least, is capable of reading them to the rest. In almost every house is hung up a tablet of the ancestors of the persons then residing in it. References are often made, in conversation, to their actions. Their example, as far as it was good, serves as an incitement to travel in the same path. The descendants from a common stock visit the tombs of their forefathers together, at stated times. This joint care, and indeed other occasions, collect and unite the most remote relations. They cannot lose sight of each other; and seldom become indifferent to their respective concerns. The child is bound to labour and to provide for his parents’ maintenance and comfort, and the brother for the brother and sister that are in extreme want; the failure of which duty would be followed by such detestation, that it is not necessary to enforce it by positive law. Even the most distant kinsman, reduced to misery by accident or ill health, has a claim on his kindred for relief. Manners, stronger far than laws, and indeed inclination, produced and nurtured by intercourse and intimacy, secure assistance for him. These habits and manners fully explain the fact already mentioned, which unhappily

pily appears extraordinary to europeans, that no spectacles of distress are seen, to excite the compassion, and implore the casual charity of individuals. It is to be added, that this circumstance is not owing to the number of institutions of public benevolence. The wish, indeed, of the persian monarch is not realized in China, that none should be in want of the succour administered in hospitals; but those establishments are rendered little necessary, where the link which unites all the branches of a family, brings aid to the suffering part of it without delay, and without humiliation.'

The narrative of the entrance of the embassy into Peking, and the first reception of the ambassador and his suite in a villa appointed for their use, is very interesting, but too long to be extracted. Some of the more curious particulars relating to the city of Peking are the following.

In the first street at which they arrived,

P. 119.—' A procession was moving towards the gate, in which the white or bridal colour, according to european ideas, of the persons who formed it, seemed at first to announce a marriage ceremony; but the appearance of young men overwhelmed with grief shewed it to be a funeral, much more indeed than the corse itself, which was contained in a handsome square case, shaded with a canopy, painted with gay and lively colours, and preceded by standards of variegated silks. Behind it were sedan chairs covered with white cloth, containing the female relations of the deceased; the white colour, denoting in China the affliction of those who wear it, is sedulously avoided by such as wish to manifest sentiments of a contrary kind: it is therefore never seen in the ceremony of nuptials (met soon afterwards), where the lady (as yet unseen by the bridegroom) is carried in a gilt and gaudy chair, hung round with festoons of artificial flowers, and followed by relations, attendants, and servants, bearing the paraphernalia, being the only portion given with a daughter, in marriage, by her parents. The crowd was not a little increased by the mandarines of rank, appearing always with numerous attendants; and still more by circles of the populace round auctioneers, venders of medicines, fortune-tellers, singers, jugglers, and story-tellers, beguiling their hearers of a few of their chen, or copper money, intended probably for other purposes.'

P. 146.—' This capital bears not in size the same proportion to the rest of China, that London does to Britain. The principal part of it is called the tartar city, from the circumstance of having been laid out anew in the thirteenth century in the time of the first tartar dynasty. It is in the form of a parallelogram, of which the four walls face the four cardinal points. They include an area of about fourteen square miles, in the centre of which is the imperial palace, occupying within the yellow wall at least one square mile. The whole being about one third larger than London on its present extended scale: whereas the fifteen ancient provinces of China, independently of the vast accession of territory from the great wall to the neighbourhood of the Caspian sea, bear a proportion to Great Britain of about fifteen to one. Adjoining, indeed, to the southern wall of the tartar city is another called, by way of distinction, the chinese city. Here most of the people lodge who come occasionally upon business from the provinces to the capital. Its walls, which are greatly in decay, include likewise a very

very considerable space, about nine square miles. A small part only, however, is occupied by buildings which are indifferent, crowded and irregular: the rest is empty, and a part of it in cultivation. Within this compass has been raised the *sen-nong-tan*, or *eminence of venerable agriculturists*. Thither the emperor repairs every spring, and in compliance with ancient usages, goes through the ceremony of directing with his own hand the plough, through a small field, by way of doing honour to the profession of the husbandman. After his majesty has directed that instrument for about an hour, a group of peasants chanting, at the same time, round him hymns in praise of husbandry, the princes of his court and great officers of state, following his example, and taking the plough by turns, make several furrows in his presence. They are all, as well as the emperor himself, clothed in the garb besitting their new occupation. The produce of the ground thus ploughed is carefully collected, and solemnly announced to surpass, in quality and quantity, what any other spot of equal dimensions had yielded in the year. The celebration of this exemplary festival, as it justly may be termed, is made known in the remotest village of the empire. It is meant to gratify even to the humblest cottager, and to be some consolation to him, in the disappointments which the vicissitudes of the season frequently occasion, when he recollects that his calling has been dignified in being adopted by his sovereign; who is thus incorporated in the most numerous and useful class among his subjects, and seems to acquire a common interest with them.

Within the walls, likewise, of the chinese city has been erected the *Tien-tan*, or *eminence of heaven*. The single character *tien*, or heaven, is inscribed upon the principal building on this eminence. Its form is round, in allusion to the vault of the heavenly firmament, as it strikes the eye; in like manner as the *Tee-tan*, or temple dedicated to the earth, which the ancient chinese supposed to be a perfect square, is of a square form. In the summer solstice, when the heat and power of the sun is at the highest, the emperor comes in solemn procession to pay obedience, and offer thanks for its benign influence; and in the winter solstice similar ceremonies are performed in the temple of the earth. In neither is any personification.

P. 153.—There are properly but three classes of men in China. Men of letters, from whom the mandarines are taken; cultivators of the ground; and mechanics, including merchants. In Pekin alone is conferred the highest degree of literature upon those who, in public examinations, are found most able in the sciences of morality and government, as taught in the ancient chinese writers; with which studies, the history of their country is intimately blended. Among such graduates all the civil offices in the state are distributed by the emperor; and they compose all the great tribunals of the empire. The candidates for those degrees are such as have succeeded in similar examinations in the principal city of each province. Those who have been chosen in the cities of the second order, or chief town of every district in the province, are the candidates in the provincial capital. They who fail in the first and second classes have still a claim on subordinate offices, proportioned to the class in which they had succeeded. Those examinations are carried on with great solemnity, and apparent fairness. Military rank is likewise given to those who are found, upon competition, to excel in the military art, and in warlike exercises.

According

According to the best information given to the embassy, the whole population of Pekin is about three millions. Extreme population has introduced the horrid practice of exposing infants.

P. 158.—Female infants are, for the most part, chosen as the less evil for this cruel sacrifice, because daughters are considered more properly to belong to the families into which they pass by marriage; while the sons continue the support and comfort of their own. Those infants are exposed immediately on the birth, and before the countenance is animated, or the features formed, to catch the affections rising in the parent's breast. A faint hope, at least, is generally entertained, that they may yet be preserved from untimely death, by the care of those who are appointed by the government to collect these miserable objects for the purpose of providing for such as are found alive; and for burying those who already had expired.

It is surprising that the humanity, which dictated this appointment, has not proceeded so far as to provide public receptacles for such children as are from poverty, or any other cause, abandoned by their parents.

The emperor having determined to receive the embassy not at Pekin, but at his summer's residence in Tatar, the ambassador and his attendants had an opportunity of travelling to the northern frontier of China. The varying face of the country, and its natural and artificial peculiarities, are delineated. The famous wall which separates China from Tatar was one principal object of curiosity. It appears to have existed 2000 years; and for 1600 years is said to have been effectual in excluding the tatar hordes. It is very particularly described. From an exact admeasurement taken at a breach in the wall it was found to be twenty-five feet in height; and to be in thickness, at the cordon, fifteen feet, six inches; at the bottom of the brickwork, twenty-one feet; at the stone base, twenty-five feet. Towers are incorporated with the wall, distant from each other about one hundred yards. It is described to extend, though not equally perfected throughout, in a course of fifteen hundred miles: an astonishing production of human labour and perseverance!

The description of the visit of the embassy to the emperor's court, and its reception at Zee-hol, forms the most entertaining, perhaps we ought to add interesting, part of the work; but the effect of the story would be lost in an abridgment, and the whole is too long for insertion. We must content ourselves with copying one principal passage, with which we shall conclude the present article.

P. 229.—Soon after day-light the sound of several instruments, and the confused voices of men at a distance, announced the emperor's approach. He soon appeared from behind a high and perpendicular mountain, skirted with trees, as if from a sacred grove, preceded by a number of persons busied in proclaiming aloud his virtues and his power. He was seated in a sort of open chair, or triumphal car, borne by sixteen men; and was accompanied and followed by guards, officers of the household, high flag and umbrella bearers, and music. His approach to the tent of audience is delineated in the 25th plate of the folio volume. He was clad in plain dark silk, with a velvet bonnet, in form not much different from the bonnet of scotch highlanders; on the front of it was placed a large pearl, which was the only jewel or ornament he appeared to have about him.

On

On his entrance into the tent he mounted immediately the throne by the front steps, consecrated to his use alone. Ho-choong-taung, and two of the principal persons of his household, were close to him, and always spoke to him upon their knees. The princes of his family, the tributaries and great officers of state being already arranged in their respective places in the tent, the president of the tribunal of rites conducted the ambassador, who was attended by his page and chinese interpreter, and accompanied by the minister plenipotentiary, near to the foot of the throne, on the left-hand side, which according to the usages of China, so often the reverse of those of Europe, is accounted the place of honour. The other gentlemen of the embassy, together with a great number of mandarines and officers of inferior dignity, stood at the great opening of the tent, from whence most of the ceremonies that passed within it, could be observed.

His excellency was habited in a richly embroidered suit of velvet, adorned with a diamond badge and star, of the order of the Bath. Over the suit he wore a long mantle of the same order, sufficiently ample to cover the limbs of the wearer. An attention to chinese ideas and manners, rendered the choice in dress of some importance; and accounts for this mention of it. The particular regard, in every instance, paid by that nation to exterior appearances, affects even the system of their apparel, which is calculated to inspire gravity and reserve. For this purpose, they use forms the most distant from those which discover the naked figure. Indeed, among the most savage people, few or none are found to whom an interior sentiment, unconnected with any caution against inclemency of weather, does not suggest the propriety of covering some portion of the human frame. This sentiment, to which is given the name of decency, as pointing out what is becoming to do, increases generally with the progress of civilization and refinement; and is carried no where perhaps so far as among the chinese, who hide, for the most part in their loose and flowing robes, the bulk and form of their limbs. In this respect, there is scarcely any difference between the dresses of the two sexes. Even the imitation by art, of the human figure, either naked, or covered only with such vestments as follow and display the contour of the body, is offensive to chinese delicacy; a delicacy which has retarded the progress of painting and sculpture, as far at least as relates to such subjects, in that country. It has also led to the obligation imposed upon the missionaries to adopt the dress of the natives, as being more chaste and decent than the close and short clothes of modern Europe.

The broad mantle, which as a knight of the order of the Bath the ambassador was entitled to wear, was somewhat upon the plan of dress most pleasing to the chinese. Upon the same principles, the minister plenipotentiary, being an honorary doctor of laws of the university of Oxford, wore the scarlet gown of that degree, which happened also to be suitable in a government where degrees in learning lead to every kind of political situation. The ambassador, instructed by the president of the tribunal of rites, held the large and magnificent square box of gold, adorned with jewels, in which was inclosed his majesty's letter to the emperor, between both hands lifted above his head; and in that manner ascending the few steps that led to the throne, and bending on one knee, presented the box, with a short address to his imperial majesty; who, graciously receiving the same with his own hands,

hands, placed it by his side, and expressed "the satisfaction he felt at the testimony which his britannic majesty gave to him of his esteem and good will, in sending him an embassy, with a letter, and rare presents; that he, on his part, entertained sentiments of the same kind toward the sovereign of Great Britain, and hoped that harmony should always be maintained among their respective subjects."

'This mode of reception of the representative of the king of Great Britain, was considered by the chinese court, as particularly honourable and distinguished: ambassadors being seldom received by the emperor on his throne, or their credentials delivered by them into his own hands, but into that of one of his courtiers. These distinctions, so little material in themselves, were however understood by this refined people as significant of a change in the opinions of their government in respect to the english; and made a favourable impression upon their minds.'

[*To be continued.*]

TOPOGRAPHY.

ART. II. *The History of the County of Cumberland, and some Places adjacent, from the earliest Accounts to the present Time: comprehending the local History of the County; its Antiquities, the Origin, Genealogy, and present State of the principal Families, with biographical Notes; its Mines, Minerals, and Plants, with other Curiosities, either of Nature or of Art. Particular Attention is paid to, and a just Account given of every Improvement in Agriculture, Manufactures, &c. &c.* By William Hutchinson, F. A. S. Author of the *History of Durham, &c.* 2 vols. 4to. 1340 pp. with Plates and Vignettes. Price 2l. 2s.—Or large paper, 2l. 12s. 6d. Carlisle, Jollie; London, Law and Son. 1794.

SOME years ago Dr. Burn and Mr. Nicholson published a history of the counties of Cumberland and Westmoreland, the result of their united labours.

Mr. Hutchinson, conceiving that much remained to be said concerning the former county, which is not to be found in that history, prevailed upon Mr. Jollie, an industrious printer in Carlisle, to issue proposals for the publication of a new *History of Cumberland*; to circulate queries among the clergy and other inhabitants of the county; to employ a person skilled in agriculture and rural affairs to make a slow tour through the different parishes, to collect information on the state of agriculture and manufactures; and to become the proprietor of this voluminous work.

Mr. Jollie has been rewarded by a very numerous subscription, and it remains now to be examined how Mr. Hutchinson has performed his part, and whether he be intitled to the praise or the censure of the subscribers and the public.

The historian of nations, unhappily for the human race, has hitherto been obliged to employ his pen chiefly in accounts of battles and of conquests, the sinking of fleets, and the sacking of towns, alliances formed and broken, the intrigues of ministers and

and the tumults of the people, the splendour of courts, and the wretchedness of cottages. The occupation of provincial history is very different from this.

It belongs to him, who would become the historian of a province or a county, to describe the soil, and analyze the produce, to examine the manufactures, and calculate the commerce, to observe the manners, and to number the population, to dive into the mines, and to explore the woods, to stray along the waters, to estimate the fisheries, and to furnish the topography of the district he undertakes to delineate.

Well written provincial histories thus appear to be objects of the first importance; and he well employs his leisure, who devotes it to such valuable works.

The introduction to these volumes employs more than forty pages, in giving the early general history of this county, in which the influence of the druids and the romans, in the respective periods in which it here obtained, receives illustration and comment.

The vestiges of druidical and roman superstition, yet existing in Cumberland, afford ample materials for the curiosity of the antiquary, and drawings of them are exhibited in this work, with an unsparing liberality. These drawings are perhaps more remarkable for their number, than their execution; yet such as they are they cannot fail to excite the attention of every virtuoso. It is impossible for us to determine upon the exactness with which they represent the originals, but we have no reason to suspect remarkable carelessness in those who attempted to copy these defaced and broken monuments. The order of the accounts contained in this history is that of a journey, which the author appears to commence at the north-east extremity of the county, and to continue through every parish, until he has surveyed and described the whole.

With respect to the materials, of which this history is composed, there is one part which meets the eye of the reader with constant and disgusting projection. This consists of accounts of families, who boast of an ancient standing in the county. To justify this remark, it will be sufficient to inform the reader, that the account of the family of Howard occupies fifty-four quarto pages; the account of the Lowther family, eight, after the most minute and circumstantial notice had been taken of every action of the members of that family connected with the history of the town of Whitehaven, and those parts where their influence was ever felt; and that the account of almost every parish is incumbered with a long pedigree of some obscure lord of a manor, whose descendants happen now to live in the neighbourhood. It is, perhaps, not too much to affirm, that one-fourth of this history is spent in such laborious idleness as this; unconnected with every important matter it was the duty of the historian to report, and illustrating nothing that the public will never be anxious to know. The author appears to be proud of the character of an antiquary; but we are sorry to see him give so much attention to *antiquities* such as these.

We acknowledge this is a convenient mode of procuring subscriptions to a work of this kind, for every coxcomb is willing

to sacrifice a guinea to purchase the reputation of ancestry ; but the attention and patronage of the public cannot be expected to extend to works, devoted to such purposes as these. So far do the members of these *illustrious* families, these "airy nothings," who have here obtained "a local habitation and a name," appear from having been remarkable for liberal attainments or brilliant achievements, that their whole capacity seems to have been

"To draw nutrition, propagate, and rot."

Indeed the writer of the biographical accounts, contained in these volumes, notices and laments, that his pen was not so happy as to be employed in celebrating the names of such as have descended from ancient families. They quietly sleep with their fathers, and have afforded no materials for prose or rhyme. The biographical part of this work, which is no inconsiderable part, notices indeed many names, which we think merited not such distinction.

Cumberland appears not to be prolific of men of learning and genius, though those who migrate from that county, like their neighbours the scots, are remarkable for a persevering industry ; but the biographer had no easy task to perform, if he meant to render interesting characters, to whom nature had been frugal of her gifts.

The biographer has so far outraged all decorum, as to introduce accounts of *persons living* ; and he is still more censurable, as he has not the apology to offer, of their being such as to warrant and demand a premature delineation.

A general topographical account is given of the county ; but not with the richness of colouring, that so enchanting a landscape demanded. We should have been proud to have seen the eloquence of the writer resemble the rivers of this charming county ; now flowing with measured ease, now swelling into lakes, now pouring in cataracts.

Some drawings are given of mansions, the situation of which is deemed remarkably beautiful, and some of churches, the execution of which we cannot praise. A map of the county appears to be good.

Mr. Housman, the agricultural traveller, who wrote the account of the soil, produce, and cultivation of the county, appears to have collected his facts with meritorious exactness ; and he has not unfrequently, with great judgment, offered hints, for improvement in cultivation of the different neighbourhoods he visited.

The statistical accounts he has given appear to us to form the most useful part of the work ; and they have the farther merit of being an addition, entirely new, to the information to be found in the history of Burn and Nicholson.

The account of the parish of Brampton is entitled to the praise of uncommon minuteness, and we believe of great faithfulness. We judge from internal evidence.

A list of the birds, plants, and minerals found in the county is given, rather to be praised for it's copiousness than censured for it's brevity.

The rents of land appear to be extremely high ; we think in no county in England do rents exceed those noticed in these volumes,

volumes, as paid in Cumberland; and yet, nearly half the county appears to consist of unenclosed and uncultivated wastes, which invite the hand of the cultivator by the promise of abundant harvests!

Surely the legislature has long slept in it's attention to the agricultural interests of this island; and are we to expect it's sleep will be eternal? Forbid it all the charities of nature; forbid it all the energies of man! The causes assigned for these wastes remaining uncultivated are *the expense of parliamentary bills of enclosure, the excessive demands of the lords of manors, and the payment of tithe in kind*. Is this three-fold cord not to be broken? Can it for ever bind the lion of the british government? We hope not.

We cannot better enable our readers to judge of the merit of this work, which admits of no regular analysis, than by introducing an account of one parish entire. By this they will have a specimen of the whole plan, and also of the general execution of the work. Our limits oblige us to select one of the shortest accounts, but our readers will not be the less able, from this circumstance, to form a competent judgment of the whole performance.

P. 347. * *The parish of Gilcrux (in Allerdale ward below Derwent.)* In order to complete our account of the ward of Allerdale below Derwent, we must turn our steps southward, before we pass the boundary of Cumberland ward.

* The parish of Gilcrux comprehends one manor only, which was part of the possessions of the abbey of Calder. It was a dependent manor of the barony of Allerdale, and granted by Waldeof, first lord thereof, to Adam, son of Lyulph, whose daughter and heiress married a Bonekill, who granted the same to a younger brother; and his two sons, Thomas and Walter, gave it to that religious house. After the dissolution, it was granted by Philip and Mary to Alexander Armstrong and his heirs male, under the description of twenty-four messuages and tenements, with a water corn mill, &c. of the yearly value of 4l. 15s. 8d. under the condition of providing five horses, well caparisoned, whenever summoned, within the county of Cumberland*. In the 7th year of the reign of queen Elizabeth, Alexander and Herbert Armstrong, by fine, conveyed to William Armstrong, son of Herbert and Catharine Dalston, and to William's heirs for ever, the manor of Gilcrux, with the lands, &c. In the 17th year of that reign, it appears that the possessions of the Arm-

* * In the margin of Coke's First Institutes, p. 59, 60, it is noted, that a cause was depending 38th Elizabeth, touching the customs of this manor; the lord claimed an arbitrary fine at the lord's will upon every change of lord, though the change grew by his own act, and that daily. A case was made, and opinion given by all the judges with lord chief justice Popham, "That the custom to take fines upon every alienation of the lord was unreasonable and unlawful."

Strong's had reverted to the crown, for the manor, lands, &c. were then granted out (under the description, of late in the tenure of William Armstrong) to Soakey and Grunson, to hold as of the manor of East Greenwich; from whom, by various sales, and otherwise, the estate became the property of the family of Dykes †.

† The church was rectorial †; but, on being given to the abbey of Calder, was made appropriate, and thereupon vicarial rights were

† The vicar has about six tenants, who pay 12s. rent, and a two-penny fine on death or alienation. In 1368, bishop Strickland endowed the vicarage. The mansion-house, and lands in Gilcrux fields; half of tithe hay; wool, lamb, milk, mills, fishings, and oblations and altarage, with a stipend from the convent of four marks yearly.

† This parish is said to contain 31 families.

DECANATUS DE ALLERDALE.

P. N. Val.	£. s. d.	K. Edw. II.	K. Hen. VIII.
Eccl. de Gillette hodie Gilcrux	2 6 8	£0 10 0	Gylcrux vic.
Vic. ejusdem	- 4 13 3	Non suff. Oner. ordin. sup.	£5 11 16

GILCRUX VICARAGE.

† Abbey and conv. Calder propr.—Bishop of Carlisle patron.

† King's b. 5l. 14s. 1d. halfp.—Certf. val. 22l. 16s. 4d.—Real val. 30l.

† Incumbents.—1371, Richard de Irland, p. ex. William de Kirkeby—1385, Robert de Pomfret, p. ex. Adam Fonward—1565, Thomas Trowghere, p. m. William Milner—1589, Thomas Dover, p. m. Trowghere—1611, Edward Cooke, p. ref. Nicholas Banks—1612, Richard Wilkinson, p. ref. Cooke—1664, Peter Murthwaite—1675, Richard Murthwaite, p. m. Murthwaite—1704, Peter Murthwaite, p. ref. Murthwaite—1736, Thomas Hobson, p. m. Murthwaite—1762, Anthony Sharp, p. m. William Walker—

VICARIA DE GILCRUXE.

Richardus Breykys clericus vicarius ecclie p'ochial de Gylcruxe habet mansionem et gleba dict vicar. p'tin que valent p. annu. coibus annis	£. s. d. } 0 26 8
Idem Richardus habet in pens. recept. abbat monast. de Cawder. q. valet coibus annis	} 0 53 4
Idem Richus habet decim. Agnor. Lan. feni Canobi et Linii dict p'ochie que valet coibs annis	} 0 13 0
Idem Richus habet in oblacon minutar alterag. et albe decim. cu. p'ficuis libr. paschalis que valent coibus annis	} 0 24 4
Sm total valoris £5 17 4. De quibs.	
Resoluc senag. et subsid. } In resoluc. Epo Karlij p. senagio annuatim solut.	} 0 2 0
Et p'cucon. visitacon. Epi solut. de triennio in trienniu. 3s. 8d. et sic annuatim	} 0 0 14½
Sm deduct £0 3 2 3 farthings.	
Et reman. 5 14 1 farthing, Xma inde £0 11 5	

ECCL. SURVEY, 26th K. Hen. VIII.

were constituted. On the appropriation, a reservation of the perpetual right of collating thereto was made to the bishop of the diocese,

‘ This is a small parish, extending along Ellen about two miles, and in breadth little more than one mile. About one-fifth part of the land is common, lies low, has a verdant turf, and affords good pasturage for young cattle, but is too wet for sheep, and consequently none are kept here. They breed a great many black cattle of a middle size.

‘ Soil and produce.] A heavy, wet soil in general, rising off clay: not very fertile, but produces wheat, oats, barley, peas, and potatoes, but no turnips.—Most of it is good grass land.

‘ Rents.] From 20s. to 6s.—The average about 15s.

‘ Mines.] Plenty of fine coal.—Limestone and freestone quarries.

‘ Poor.] The poor rate collected by the purvey, about 30l. yearly.

‘ School.] One school, but not endowed.

‘ Tithes.] All tithes are paid in kind, except for hay, for which there is a prescriptive payment.

‘ Tenures of lands.] Both customary and freehold, of customary tenure chiefly; the manor belongs to mrs Dykes, the principal proprietor.

‘ Game.] Hares and partridge.

‘ Springs.] This parish is perhaps the most remarkable of any in England for the fineness and number of its springs. In the village of Gilcrux, which is built in a triangular form, a fine spring rises almost at every door sufficient to turn a mill, which, when united, form a considerable stream. In a field, a little to the eastward of the village, are two springs, distant from each other 40 or 50 yards; the one of fresh water, the other salt, and of medicinal qualities; the salt-spring goes by the name of *Tommy-Tack*.

‘ Aspect and general appearance.] This parish is not much from the level, the inclination of the lands is towards the north. The river Ellen bounds it on that side. Here is little wood growing, which makes the country look bare and open. The houses in general are very good, built in a modern form, and covered with blue slates. The fences are of quick wood, and the country commands a fine view towards Scotland, and the sea.—Ellen Hall is a ruinous old building, situated near the river Ellen, anciently the seat of the Dykes’s family. Warthel-Hall, in more modern times, was the place of their residence, but is now let to a farmer, and appears in a neglected state. The front of the house is ornamented with a profusion of curious old-fashioned carving about the doors and windows. The gardens, the lawn, &c. are totally neglected, the trees are suffered to be cut down, and the whole countenance of the place seems to express very pathetically, “*I once lodged a gentleman.*”—A story, somewhat singular, is related of this place, which, from circumstances, appears to have some foundation in facts. A possessor of this

diocese, who has constantly presented. The whole revenue doth not amount to above 30l. a year.'

As a specimen of what the reader is to expect from the biography contained in these volumes, we offer the following, as, in our opinion, not the least interesting or important.

this place, *perhaps a few years ago*, being a great card-player, and one time being on the wrong side of fortune to a great amount, in order to retrieve his losses at once, he determined to make a desperate stroke, and pledged Wartheil-Hall and the estate in a single stake at the game of *putt*.—The story goes, that the game running nearly even, at the concluding deal, he exclaimed,—

“Up now *duce*, or else a *tray*,

“Or *Warnel's* gone for ever and aye.”

‘The cards came up to his wishes, and he saved his estate; to perpetuate the remembrance of that event, he had sculptured on one end of his house the figure of a card *duce*, and a *tray* on the other, which remained for many years, till the house was rebuilt.

‘Character.] Mr. Joseph Jackson was born, and lived the greatest part of his time, at Gilcrux. His great abilities as a mineralogist and philosopher were generally known. In the year 1784, he made propositions towards the discovery of the longitude, which were published in the *Cumberland Pacquet* for the month of May, in that year. His philosophical opinions were considered as being very singular, though specious, and supported by powerful reasonings: he attempted to disprove the newtonian system, in most of its principles, though he allowed the sun to be a fixed central body, and the earth a moving body; but then he insisted that the earth moved in a right line backwards and forwards, by which the various seasons, &c. were produced. He presumed, that a degree of *compression* supplied the place of *attraction*,—an effect which he insisted neither did nor could possibly exist. (*In this notion I perfectly coincide with him.*)—He died in 1789, at Bourdeaux, in France, on his return from Spain; to which country he travelled about eighteen months before his death, under the patronage of the spanish ambassador, to open a colliery in the province of Andalusia. By his letters to his friends, they learned, that, although he had done as much as human art and knowledge could do, to answer the end of his journey, neither the scotch nobleman who recommended him, nor the ambassador, treated him with generosity or honour; but, on the contrary, he was so far neglected, that he was not even reimbursed the expences of his travelling; the thoughts of which, it is supposed, hastened on his dissolution. A striking lesson to his countrymen, not to trust to the delusive shadows held out by insidious states and treacherous strangers.

‘The steadiness he shewed in persevering in his opinions, was only equalled by his good-nature and affability, accompanied by an earnest wish to promote useful science and knowledge.

‘This ingenious man departed this life at the early age of fifty years.—HOUSMAN'S NOTES.’

Vol. II. Part III. P. 158.—‘ In this village is now living Mary Wilton, in her 84th year. She has been 23 years a widow. Her husband left to her a cow, which she sold for 5l. but lost 2l. 18s. of it by a bad debt; the remaining two guineas she has locked up in her box, with a firm determination to save it to defray her funeral expences. House rent is 15s. a year, and coals cost her 5s. more. Her whole earnings is 2s. 6d. a month, which she receives for carding and spinning 8lb. of wool. She goes to Kewick regularly every four weeks, with 8lb. of yarn on her back, and returns with 8lb. of wool: this she has done regularly for many years past. Her time is thus employed, or in gathering fuel, viz. fern, whins, &c. She has nothing to support nature but this scanty earning. Her dress is not expensive: her market going hat has served her thirty years, and her petticoat sixty-five. Her pewter dishes are bright as when new, her house neat and clean. She hears, sees, and walks as well as most people of fifty; is always chearful, and never was heard to utter a complaint. She has frequently been advised to live comfortably on the little she had, and then to apply to the parish officers for relief—Her answer has always been, “Nay, nay, I’ll not be troublesome so long as I can work.” She has never till last year received any charity, when some humane people left her about 4s.—How little is absolutely necessary to support nature!—W. R.’

It is remarked by this historian, with expressions of concern, that the cultivation of classical literature begins to be neglected in Cumberland.

Where a hundred boys were, twenty years ago, taught Latin, not half a dozen are now initiated in that language.

It is remarked by Mr. Gilbert Wakefield, a man, in this particular, competent to pass judgment*, that no young men from the northern counties ever enter the colleges well grounded in classical knowledge; or are they ever remarkable for making great philological attainments, whilst they continue there. He ascribes this to the ignorance of the schoolmasters in the north of England. We believe his conclusions concerning the *fact*, and the *cause*, are equally true. None but men of taste can be good schoolmasters. Mr. Wakefield says, that the disgusting manner, in which the northern youth are taught the rudiments of language, drives them universally to other pursuits, to the cultivation of the mathematics and other branches of knowledge. They are not made to perceive the beauties of the ancients, and their recollection is not assisted by pleasing and delightful associations. Barren and bald construction is all they are taught, and to make Cicero and Horace speak in the language of a carman.

We have been informed that no man, educated in Cumberland, ever yet became a distinguished philologist. If this be true, it is less to be lamented, that the classics are neglected where they were never cultivated to great advantage.

Dr. Brown, the author of the celebrated “*Estimate of the Principles of the Times*,” a native of Cumberland, whose life is

* See Life of Wakefield.

given at some length in this history, is accused by the immortal Lowth * of not being able to translate a latin sentence; and whatever allowance we give for the intemperance and violence of dispute, it cannot be denied, that Brown was deficient in ancient learning.

The style of this work is extremely unequal. The body of the work, written, we suppose by Mr. Hutchinson, whose name appears, as the author, to the title page, is ungrammatical and inelegant in the highest degree. The biography is more correctly written, but the characters are in general uninteresting, and the remarks are trite, trivial, and pointless.

Now and then, in the body of the work, we meet with laboured attempts at eloquence, but such is the poverty of the writer's imagination, that his spirit and feelings, always at such times, evaporate in *nonsense visible*.

Cumberland, indeed, is not happy in her historian. We do not demand of the writer of provincial history the ease and neatness of Hume, the copiousness of Robertson, or the richness of Gibbon, but we expect a decent correctness of language, and a clear connection of thought.

If any provincial historian ought to be a man of genius, such should be the historian of Cumberland. The scenery he has to describe invites to varied and noble flights, which will put his powers to the proof. That man has little cause for self gratulation, whose imagination does not take fire amidst the terrible grandeur of Borrowdale, and whose pencil catches no richness in the vales of Keswick, Bassenthwaite, and Lorton.

We have however found in these volumes many important facts; materials which in more able hands, and touched by a happier pen, may one day be formed into a history of Cumberland, fit to be placed upon the shelf, with the best compilations of this kind the country can boast.

In their acknowledgements to correspondents at the close of the work, the editors lament, that the contributions they have received have not been more numerous and more important; they add, p. *686.—‘There is, however, one correspondent in particular, to whom our obligations are so numerous and so great, that we should hold ourselves inexcusable, were we not to express our gratitude for them in the most earnest terms: and also to inform his countrymen of Cumberland, as well as the inhabitants of the northern counties of England in general, and Scotland in particular, of the probability there is of his conferring on them still greater obligations, by another work, in which we understand he is engaged, requiring an immense compass of research, labour, and learning.—This work is a large and complete glossary, on a new plan, of all the dialects in the kingdom, but particularly those of the north; together with the archaisms, idioms, and other peculiarities of the English tongue.—How well this gentleman is qualified for this great undertaking, some judgment may be formed from the specimens occasionally exhibited in these

* See Lowth's letter to Warburton.

volumes. Besides several large and valuable additions scattered all over the volumes, but particularly in the first parts, we are proud to acknowledge ourselves indebted to the Rev. J. Boucher, of Epsom, in Surry.' S. A.

ART. III. *A Description of the Town and Fortress of Mantua, together with a true and concise Account of the Military Operations and Events, attending its Blockade and Siege, till its Surrender to the French. Embellished with three Engravings. Translated from the German.* 4to. 18 pa. Price 1s. 6d. Jones, Liverpool; Vernor and Hood, London, 1797.

THIS short but animated account of the military operations, which attended the siege of Mantua, was originally published at Frankfort on the Maine, by a lieutenant in the imperial army, Mr. Hasselmeyer: it is *embellished* with three engravings, not remarkable for elegance, whatever merit they may claim for accuracy; the first is a north-east view of the town, the second a map of the environs of Mantua, extending four Italian miles round it, and the third is a plan of the town and fortress.—P. 4.

* Mantua is the capital of a duchy, which bears the same name, and belongs to the house of Austria. The town is surrounded by a lake, formed by the inundation of the river Mincio. This lake extends twenty Italian miles in circumference, and two miles in breadth*. Its situation has been very inaccurately stated both in the descriptions and the maps, which hitherto have been laid before the public. The town is generally placed in the middle of a lake, which surrounds it on all sides to the same extent. This however is quite erroneous. The lake, or marsh, is from twelve to fifteen times longer than it is broad. Mantua is built upon solid ground. On the side of Cremona, the dam, which unites the town with the terra firma, is from two to three hundred strides long, but on the opposite side, towards Verona, it is a good deal longer. Mantua, by its very position, is a fortress, which still has been improved by dint of art, and raised to one of the strongest fortified towns of Europe. During the reign of its dukes, now extinct, it was strengthened by a citadel. When the French, in the beginning of this century, had possession of it, during the war of the Spanish succession, they made considerable improvements in the fortifications; and the celebrated Austrian general Wutgenau added many new works to the old ones, whilst he had the command of the place.*

This ancient city, whose fortresses were deemed impregnable, or at least of such formidable strength, that the allies in 1745 dared not venture to undertake the siege, although their army had absolutely penetrated into the duchy, capitulated to the unconquerable Buonaparte on the 21st of February, 1797. The fate of Italy was instantly decided. Mr. Hasselmeyer has done justice to the perseverance and in-

* * The water of the lake in some places has an outlet, and stands still in others; whence, during the summer, its exhalations impregnate the atmosphere with putrid particles, very injurious to health. The major part of the inhabitants, at that time, leave the town, and take up their residence in the adjacent country.*

trepidity of the generals and soldiery of both armies, and his account of the various victories and defeats, which preceded the fall of Mantua, is drawn up with spirit and impartiality.

BIOGRAPHY.

ART. IV. *Alumni Etonenses; or, a Catalogue of the Provosts and Fellows of Eton College and King's College, Cambridge, from the Foundation in 1443, to the Year 1797; with an Account of their Lives and Preferments, collected from original Manuscripts and authentic biographical Works.* By Thomas Harwood. 4to. 364 pages. Price 1l. 1s. in boards. Cadell and Davies. 1797.

AMONG the partial attachments which spring from early associations, perhaps none is more general or powerful, than the affection with which men, who have been educated in the same school, regard their *alma mater*. This circumstance forms a common bond of union, which gives each member of the society an interest in the characters and fortunes of the whole fraternity, and which makes the topographical and biographical memoirs of the institution a kind of family-history. This sort of filial affection seems to have given birth to the present work. The author, surely, contemplates the *Alumni Etonenses* with fraternal partiality, and compliments them too highly, when he says, that *most of them* have been *eminently distinguished* for their learning and virtues. This is a degree of good fortune, which we believe no public school can boast. Eton has, however, much reason to be proud of many of her sons, who have dignified and adorned the learned professions, and posts of the highest importance, in this kingdom; and not only the scholars of Eton and King's college, but the public at large, may peruse with interest some of the biographical sketches collected in this volume. A large part of the work, however, is little more than a mere list of names, in which even an etonian will not be able to find much entertainment.

The author, in his preface, informs the public, that the catalogue of *Alumni Etonenses* is copied, with few variations, from Mr. Pore's edition; that the manuscripts of Hatcher, of the year 1555, of Scott, a fellow commoner of the college, of Edward Hinde, of the year 1594, of Goad, of the year 1620, and of Allen, of the year 1702, have been carefully compared; and that biographical accounts have been selected from them, as well as from the works of Fuller, Strype, Wood, Walton, Walker, Bayle, Lloyd, Le Neve, Ward, Granger, from the General Dictionary, the *Biographia Britannica*, and other authentic sources.

Though we cannot present our readers with much new matter from this publication, they may be amused with perusing three or four of these short memoirs.

P. 302. ' Thomas Morell, A. B. 1726; A. M. 1730; S. T. P. 1743; was born at Eton; his mother kept a boarding house in the college. He was admitted into orders when a scholar of the college.

college, and became curate of Twickenham, in Middlesex. He was rector of Buckland, in Hertfordshire, and married a daughter of Henry Barker, esq. of Chiswick, in Middlesex, where he lived many years, and died at his house at Turnham Green, February 19, 1784. In 1775, he had been appointed chaplain to the garrison at Portsmouth; and for several years preached the botanical lecture at Shoreditch church. He published "Spencer's Works," by subscription;—"Theophanes and Philalethes, or, a Summary of the Controversy occasioned by a late book, entitled, The Moral Philosopher;"—"Poems on divine Subjects, original and translated from M. H. Vida, with Annotations; more particularly concerning the Being and Attributes of God;"—"A Copy of English Congratulatory Verses on the Marriage of the Prince of Orange with the Princess Anne." On the same subject in latin, wrote John Chapman, Robert Bland, Sneyd Davies, William Cooke, fellows: and Joshua Barnes, Charles Pratt, James Anstey, Thomas Dampier, William Fletcher, John Payne, Samuel Barkley, scholars of the college. "A Sermon, preached at Kew Chapel, December 11, 1737, occasioned by the death of Queen Caroline;"—"A Sermon, preached at Kew chapel, in January, 1732;"—"A Sermon, preached before the University of Cambridge, January 6, 1742; to which is added, a general Character of the late Rev. and learned Dr. Andrew Snape, Provost of King's College;"—"Hope, a poetical Essay, in blank verse, on that Christian Grace, in three books;"—"Euripides Hecuba, Orestes, et Phenissa, cum Scholiis antiquis et versione notisque Johannis King, ferè integris curante Thoma Morell, qui Alcestin adjecit cum Scholiis quæ extant, nova versione et notis perpetuis, in Usus Scholæ Etonensis," in two vols. 8vo. june, 1748. On easter wednesday, 1753, he preached a sermon (which he afterwards printed) before the lord mayor, &c. intituled, "The charitable Disposition of the present Age considered." He wrote the Life of Dr. Littleton, *of the year 1716*, which is prefixed to the first volume of his sermons. In 1762, being very fond of music, he was drawn by his friend and neighbour, Hogarth, in the character of a cynic philosopher, with an organ near him, which was his instrument; it was engraved by James Basire, and is said to have been an admirable likeness, but was not extensively circulated. He was afterwards applied to by Hogarth, to superintend and revise his publication, intituled the "Analysis of Beauty, &c." in 4to.—In the Gentleman's Magazine, May, 1770, page 183, is a copy of latin verses by Morell, *eruditissimo Viro Thomæ Ashten, s. T. P. of the year 1733*. In 1772, he printed a sermon which he preached at the anniversary meeting of the sons of the clergy in that year. He also published "Thesaurus Græcæ Poesiæ,"—a corrected edition of Hederic's Greek Lexicon, dedicated to the present duke of York, when a boy,—a corrected edition of Ainsworth's Dictionary,—an edition of Locke on the Human Understanding, with notes,—a Life of Christ, for the use of the lower forms at Eton, dedicated to Dr. Langford, *of the year 1762*; and several other publications not here enumerated. He was a fellow of the Royal Society and Society

Society of Antiquaries. He was a profound and laborious scholar, and a chearful and entertaining companion; and as long as learning is cultivated among us, the value of his labours will be known, and the public neglect of them, while he lived, will be lamented.'

P. 321. Charles Pratt, A. B. 1735; A. M. 1739: was the third son of sir John Pratt, one of the justices of the court of King's Bench in 1714, by his second wife Elizabeth, daughter of Hugh Wilson, canon of Bangor. He applied himself to the study of the law with such success, that he became one of the most eminent pleaders at the bar. He married in october, 1749, miss Jeffreys. He was member of parliament for Downton, in Wiltshire, in 1759, recorder of Bath in 1759, and in the same year became attorney general. In january, 1762, he was appointed chief justice of the court of Common Pleas, and knighted. He presided in that court with a dignity, weight, and impartiality, never exceeded by any of his predecessors; and when Mr. Wilkes was seized, and committed to the Tower, on an illegal general warrant, with the intrepidity of a british magistrate, and the becoming fortitude of an englishman, he granted him an *habeas corpus*, and on his appearing before the court of Common Pleas, discharged him from his confinement in the Tower, may 6, 1763, in a speech which did him great honour. His conduct on this account was so interesting to every true briton, and so acceptable to the nation, that the city of London presented him with the freedom of their corporation in a gold box, and requested his picture, which was painted by Reynolds, and hung up in Guildhall. The corporations of Dublin, Bath, Exeter, and Norwich, voted him their freedom. In 1765, he was created a peer by the title of baron Camden, in the county of Kent; and in july, 1766, he was appointed lord high chancellor of Great Britain. He conducted himself in that high station with the utmost ability and integrity, till, in 1770, he was removed for opposing the taxation of America. He was appointed president of the council in march, 1782, which he resigned in march, 1783. In 1786, he was created viscount Bayham and earl Camden. He continued to the end of his life to shew himself the true friend of the constitution, and of the rights and liberties of englishmen. He died april 18, 1794, and was buried at Seal, in Kent, leaving one son and several daughters.'

P. 334. Robert Carey Sumner, A. B. 1752; A. M. 1755; S. T. P. 1768; was nephew of John Sumner, of the year 1723, the provost; was an assistant at Eton school, when his uncle was head master; afterwards became master of Harrow school, in which offices he was esteemed a man of extensive learning and polished manners, of liberality and benevolence. He had the honour of educating such learned and illustrious men as sir William Jones, Dr. Parr, and Mr. Sheridan. He published, in 1768, *Concio ad Clerum*. The following epitaph, written by his scholar, Dr. Parr, is inscribed on a monument in Harrow church:

H. S. E.

H. S. E.

Robertus Sumner, s. t. p.
Coll. Regal. apud Cantab. olim Socius,
Scholæ Harrovensis, haud ita pridem,
Archididaschilus.

Fuit huic præstantissimo Viro
Ingenium natura peracre, optimarum
Disciplinis artium sedulo excultum,
Ufu diuturno confirmatum, et quodam
Modo subactum.

Nemo enim
Aut in reconditis sapientiæ studiis illo
Subtilior exstitit,
Aut humanioribus literis limatior.
Egregiis cum dotibus naturæ tum
Doctrinæ præditus
Insuper accedebant

In sententiis, vera ac perfecta eloquentia,
In sermone, facetiarum lepos, plenè
Atticus,

Et gravitate insuper aspersa Urbanitas;
In moribus singularis quædam
Integritas et fides;

Vitæ denique ratio constans sibi, et ad
Virtutis Normam diligenter
Severeque exacta,

Omnibus, qui vel amico essent eo
Vel magistro usi
Doctrinæ, ingenii, virtutis justum
Reliquit desiderium.

Subita, eheu, atque immatura morte correptus,
Prid. Id. Septemb.

Anno Domini M, DCC, LXXI.

Æt. suæ 41.

A publication similar to the present, with respect to Westminster school, appeared in 1781, under the title of 'List of the Scholars of St. Peter's College, Westminster, from 1561 to 1663, by Joseph Welch.'

O. S.

MEDICINE. SURGERY. CHEMISTRY.

ART. V. *An Enquiry into the Nature, and Causes of the great Mortality among the Troops at St. Domingo: with practical Remarks on the Fever of that Island; and Directions, for the Conduct of Europeans on their first Arrival in warm Climates.* By Hector McLean, M. D. Assistant Inspector of Hospitals for St. Domingo. 8vo. 358 pages. Price 6s. in boards. Cadell and Davies. 1797.

THE extreme malignity of a disorder naturally creates in practitioners a more than ordinary attention, to examine into the causes from which it is supposed to proceed. This is most probably the reason why fevers in the West-Indies have lately received so much investigation,

vestigation. But from whatever motives such inquiries may have originated, it is, perhaps, equally fortunate for the interest of medicine, and the health of mankind, that they have taken place in so full and free a manner; as it is only by the freedom of discussion, and nice observation of facts, that the narrow bounds of our knowledge of diseases, and their remedies, can be successfully enlarged.

That the author of the present work has done much in this way, we cannot assert; as he does not appear to have established many new facts, or advanced many things that have been unknown, in the treatment of the disease. His labours are more interesting in another point of view; as they tend to loosen the trammels of system, and consequently to introduce a bolder, and as he says, a more effectual practice, in removing the disorders of warm climates.

The situation of a large military hospital, in the time of such a fatal disease, as that which raged at St. Domingo, must have afforded much scope for observation, and have strongly marked the utility or inutility of particular modes of treatment. Seeing then the feebleness and inefficacy of those modes of practice, which he had been taught to look up to, the doctor was probably led to doubt respecting the propriety of them, and thence to form other plans of treatment. But though he tells us, that these were more vigorous and decisive, we cannot perceive, that his success was more extensive or more certain.

Many circumstances and observations in his detail of cases, however, show in a pretty clear and satisfactory manner, that the disease originated from those causes that operate by inducing a state of indirect debility, and that the most successful instances of practice were those in which such means were employed, as tended to lessen the excessive excitement of the system. And perhaps, a plan of treatment, conducted fully on these principles, might have been more useful and efficacious. But Dr. M. does not seem to have had any view of this kind; nothing indeed as a *whole*, in the method of treating the disease, is met with in his inquiry. His mind had received a bias of a different nature, which appears to have influenced the whole of his conduct in the management of the fever. He supposed, that the complaint was only to be cured by inducing a *new action* in the system. This opinion, drawn from the school of that excellent physiologist Mr. Hunter, is here laid down, as the ground-work on which the treatment of fever is to rest. By the application of different, sudden, and powerful means, an alteration is to be effected, in all the circumstances of the habit, and a new train of movements to be induced.

We may now proceed to the reasonings and observations, by which our author endeavours to support his opinion of the nature of the disease, and the means of its removal.

In the introduction, after many reflections, some of which are just and pertinent, on the difficulty and inequality of the warfare, carried on in the West-Indies, between europeans and those accustomed to the climate; and on the errors that were committed in respect to choice of situations for the army at St. Domingo; the doctor says, that probably one chief cause of this disease may be traced in the following circumstances.

P. 8.—The towns of St. Domingo, especially Port-au-Prince, are admirably calculated for the purposes of commerce. Considerations of health gave way to the schemes of avarice and the convenience

ence of attaining riches. It must be confessed, that the french made the utmost of every situation they occupied, and improved them as far as they were capable of improvement; their streets were wide, extensive, and open, a chain of virandas, or piazzas, sheltered from the sun, connected all the houses, under which the passenger could walk free from every inconvenience: a row of trees on either side of the street refreshed the eye, and gave a rural appearance to the whole, whilst streams of water, flowing along, carried off any impurities, which, in spite of every care, might accumulate. The french have taken great care to supply all their towns amply with water; a great consideration in hot countries, but which we neglect in our colonies in a remarkable manner. But notwithstanding these endeavours on the part of the french, they occupied situations, which could not be rendered healthy by any means they employed. Port-au-Prince is one of those. It is placed at the bottom of an immense bite, which pushes itself into the heart of St. Domingo. The scite of the lower part of the town is, in fact, on a marsh gained from the sea, the skirts of which are covered with weeds or mangroves, where decomposed animal and vegetable matters are promiscuously thrown; on these the sun exerts its power, and the breeze conveys the noxious particles with a new activity to the lungs and bosoms of the inhabitants. But this is not all: the sea breeze, which in other situations is hailed as the genial source of refreshment and health, is here interrupted; the island of Gonave is so placed in the mouth of the harbour, as, in a great measure, to intercept this salutary gale; and, before it arrives at Port-au-Prince, it loses its usual coolness, by passing over heated lands, and gathering in its course noxious vapours. This necessarily results from the inland situation of the town. Besides these manifest causes of ill health, Port-au-Prince is exposed to the action of others. It is placed on a level, on the verge of the bite, and surrounded by very lofty mountains, from the bottom of which a horizontal plain stretches towards the town. Torrents of water, in times of rain, rush through this plain, and retain their impetuosity till they reach the sea.

‘ The land is moistened, but after the torrent ceases the water stagnates; small streams, attaining a horizontal level, lose the impetus acquired in their descent; they linger in the plain, and by mingling with the soil form a marsh. On this marsh a vigorous sun acts daily, and evaporates its noxious particles, which are conveyed to the lungs of every one that breathes, and applied to their skins, and probably in this manner communicate with the blood. This is a never ceasing cause of disease, a nursery constantly rearing mortal poison. In every inspiration, we draw into our bosom a column of air thus impregnated, in every step we walk, a fresh application of these particles is made to our bodies; it is no wonder then, that on this fatal spot the british troops caught fever in each treacherous breeze.’

There can be no doubt, but that the light vegetable diet, which is made use of by the french, is much better adapted to the preservation of health in these climates, than the full animal and stimulant plan of living, that is followed by the english. The latter co-operating with the powerful and continued stimulus of heat, on the abundant excitability of those newly arrived from Europe, must quickly produce the state which we have mentioned above. It is extremely probable, that

marsh

marsh effluvia may also act in the same way, and thereby add to the general effect.

The manner in which the disorder made it's attack is favourable to such a supposition. The sentiments of our author would sometimes seem likewise to lead to the same conclusion. At p. 16, he remarks, that 'a tendency to an inflammatory habit forms the basis on which the remittent of St. Domingo establishes it's devastation.'—And the following appearances are still more striking, as arising from miasma in the state of the system just noticed.

P. 27.—'The first evident effects are, debility and languor in many of the important functions of life. The vascular system, in some of its subordinate divisions, appears greatly weakened; for although there seems a degree of excitement and action, yet irregular determinations of blood take place to various important organs, such as the head, stomach, liver, and lungs.—Determinations of blood cannot happen to any particular organ without debility in some part of the vascular system, which destroys the balance established for a just circulation between the propelling power of the heart and the resistance of the arteries. In ordinary cases, when the propelling power of the heart is not altered, if there is any weakness in a particular set of vessels, a determination happens; but in cases of fever, whilst the vessels seem to lose greatly their resisting power, the energy of the heart is remarkably increased. From this cause the danger of determinations during fever is greatly augmented. In what direct manner all this is produced eludes at present our keenest research. It would seem, at times, that the miasmata attacked at once the very principle of life; from the beginning, in such cases, all energy is subdued, and the sufferer gradually perishes under a sense of oppression only, and a slow diminution of animal powers.'

On an effect, the particular yellowness of the skin, that sometimes takes place in this fever, the doctor aims at something like novelty. He seems to think, that it arises from a change effected in the colour of the serum, dependent on a peculiar action in the vessels; consequently to be independent of bilious admixture: whether this may be a just conclusion or not, we cannot say; but the mere circumstance of it's peculiar appearance on the body is not sufficient for it's support.

The sum of Dr. M.'s knowledge of the causes of this disease is thus stated.

P. 34.—'Upon the whole, then, it would appear that miasmata, or particles of elastic vapours, rising from the earth, in the condition called marsh, and acted on by a very vigorous sun, are the remote causes of the remittent of St. Domingo; and that they enter the human system, either by the vessels of the skin or by the lungs, or mixed with the saliva; that there they produce several morbid phenomena or derangements, probably by forming new combinations with the subtle elements of the fluids and solids, and thus become noxious and destructive, by deranging the peculiar organization which produces the living condition. We must lament our ignorance as to the particular mode of operation, but we may observe certain circumstances which strongly influence the issue of the disease or derangement. To mark these is to make some progress.'

The remark that the full and plethoric are more liable to this disease, than others, is we believe well founded; but the doctor's reasoning about *re-action* shows, that, though he may have discarded spasm, he has

has by no means relinquished the whole of the doctrine flowing from it. On the obstacles that have retarded the progress of medical knowledge, we meet with nothing but what has been a thousand times repeated in publications. In some respects, perhaps, the author has gone farther, than a philosophical view of the subject warrants. So far as a more intimate knowledge of anatomy, physiology, and those sciences that are connected with medicine, has enabled us to judge more correctly of the human constitution, there does not seem to be that great variety, that is here talked about. Men are all evidently nourished and supported in the same way, and by the same powers; and whatever difference of effect may arise, from an over or under proportion of these, cannot surely justify any conclusion as to their original variety. But according to our author, 'no number of human bodies possess in all respects, the same assemblage of properties; these are diversified by endless modifications.' There is surely nothing in such observations as these, that can stamp their reality; they are in direct contradiction of every thing, that is yet known of nature; all the truths, that have hitherto been discovered in respect to it, have been obvious and simple. But hear the author himself.

P. 49.—'The human frame, though regulated by some general laws, which belong to the species at large, is also subject to the influence of peculiar ones, which affect the individual only, and which are not the same, perhaps, in any two of the species; hence an experiment, made on a few individuals, and applied generally, must necessarily lead into error. If animal bodies were guided and regulated by general laws only, and never affected by the peculiarities which belong to the individual, then similar powers, applied to such body, would always produce similar effects, and a just induction could be made from a few to a great number, indeed to any extent; but human bodies are governed each by its own laws, termed by physicians its constitution. The shades, however, which mark and discriminate variety, are frequently so obscure as to elude the most acute observer. From this difficulty much confusion arises in practice. Facts remain as such with respect to individuals, but are not solid foundations of reasoning in other cases, to which they do not fully apply, from some subtle unknown difference in the constitution of each, and yet the circumstances may have been extremely similar. Some diseases, essentially different in their nature and causes, exhibit phenomena so similar, that the most sagacious observer is apt to be misled, and thus the efforts of the physician become pernicious or useless.'

This is not all, for he afterwards informs us that,

P. 52.—'From our ignorance of the essential nature of animated matter, we necessarily reason falsely regarding the direct changes produced in it, either by morbid causes or medicines. Remote causes of disease often elude the power of the senses; but when they are visible, and subject to examination, as in the matter of the small-pox, we know very little of their mode of acting; we remark, indeed, a number of unaccountable phenomena follow their application to the living system, but that is all.'

This is narrowing the circle of human information indeed. What more certain knowledge have we of gravity, or of many other phenomena? we only know these as effects.

But

But Dr. M. goes on to inform us, that nothing is known in respect to proximate causes; and that the practice of prescribing by definite indications must be erroneous. From our author, we also learn, that the practice in fevers has not been materially improved, during a period of two thousand years. In this way he clears off the rubbish, that impeded the erection of his own edifice; the basis of which rests on these principles.

P. 67.—‘The living body, in the state called health, performs its functions with ease and harmony; every part of the system acts in unison, and agreeable to its nature; producing pleasurable sensations, and performing every operation necessary to preserve the whole in perfect order. This harmony of animal action constitutes good health; it consists in a peculiar mode of action inherent, or proper, to the several organs which compose the body; but there are powers, or causes, which seduce these organs from their obedience to the proper animal laws, and oblige them to deviate into other modes of action, which create derangements, pain, and uneasiness, and which ultimately destroy the system entirely. These aberrations, from the usual movements of the animal frame are termed diseases, and the causes which produce them are morbid powers. The new manner of acting introduced by the causes of disease has been termed morbid action.’

Morbid action being therefore the derangement of the functions induced by the proximate cause, which we do not understand; we are, in order to remove it, to attempt to modify and change the state of the body, so as to render the operation of this cause less destructive. ‘For,’ says the author, ‘if we succeed in changing the given state of the body, we assuredly change all the nature of the morbid action, so as *perhaps* to give rise to a new series of phenomena less dangerous than the former.’

There may in these attempts, *perhaps*, be also some risque of increasing as well as changing this ‘morbid action,’ unless the nature of the cause from which it proceeds be precisely known, which the doctor has told us is impossible.

The author next endeavours to show, that the fever that raged at St. Domingo was not the same as that which prevailed in Philadelphia, or at Bulam, but the common remittent of the country. The chief ground of this opinion is, that of it's not being contagious; which our author strongly contends to have been the case in the fever which he is here describing. This is resting on a very feeble prop indeed, which will not bear the author out; for it has been observed by the best writers on yellow fever, that being contagious is a character which by no means belongs universally to the disease. Even in Philadelphia, in 1793, it was not uniformly contagious, many escaped though constantly exposed to all the virulence of it's contagion. But if contagion were not present, it will be difficult to account for it's dreadful fatality. And in many of it's leading features it seems to have had a very striking resemblance to the yellow fever, which has been described by Dr. Rush. However, after much observation on this subject, which does not appear to us perfectly satisfactory; we have here a pretty full statement of the favourable and unfavourable appearances of the disease. This brings us to the medical treatment of it.

On this subject, Dr. M. has done little more than merely to examine the different modes of practice, that have been employed in curing the fever. This inquiry, with the author's cases, however, afford some useful hints to the practitioner. They strongly mark the utility of bleeding and evacuations in the very early stages of the fever. But the doctor appears to have trusted too much to a single remedy. Calomel seems not to have been a favourite medicine with our author; it was however evidently useful, when employed as a gentle purgative. Dashing cold water over the body was found of great utility, and we have not much doubt but that it would have been still more useful, if it's application had been of longer duration each time it was had recourse to. But we are not disposed to think with Dr. M., that the advantage derived from it wholly depends upon the shock which it occasions to the system.

It was certainly judicious to confine the use of bark, and remedies of that class, to the latter stages of the disease: they are evidently hurtful when administered at an early period.

Of the utility of blistering in these fevers we have not fully formed our opinion. In the practice before us it seems sometimes to have been attended with good effects.

The third chapter contains some just and important reflections on the means of preventing the disease, the changes induced by heat, and the preparation necessary for a hot climate. The treatment of troops after landing, the situations most proper for them, and the manner of exercise most safe, are considered at some length. With regard to hospitals, we have noticed some hints and regulations, to which it might be important to attend.

The considerations on diet, and other things connected with it, have some novelty, and on the whole deserve the attention of those who visit tropical climates.

The appendix enforces the reasonings and opinions advanced in the introductory parts of the work, but without affording them much additional support from facts.

After this view, we have only to remark, and that indeed with a degree of surprise, that Dr. M., though every where treating the trammels of system and opinion with the utmost disdain, is often tamely led by the notions of Dr. Jackson, and some other writers on the diseases of warm climates.

ART. VI. *A Treatise on the Scurvy: Containing a new, an easy, and effectual Method of curing that Disease; the Cause, and Indications of Cure, deduced from Practice; and Observations connected with the Subject: With an Appendix, consisting of five Letters, respecting the Success of a new Antiscorbutic Medicine.* By D. Pateison, Surgeon in the Royal Navy. 8vo. 87 pages. Price 2s. Edinburgh, Manners and Miller; London, Johnson. 1795.

THE opinions of practitioners have not differed more on any disease than on that of scurvy. Scarcely two writers have adopted exactly the same reasonings, respecting either the causes or methods of curing the complaint. Salted and indurated provision has, however,

been most generally blamed as inducing the disorder; and the cure most frequently attributed to the free use of fresh vegetables and acid fruits.

The author of the present tract thinks differently on these points, and appeals to experience as his guide. He has considered the disease under very different views; and the result of his observation is, that it chiefly proceeds from dampness and a want of pure air. Therefore, says he, P. 11.

' In the course of my enquiry, from a variety of circumstances, I supposed, if common vinegar were charged with dephlogisticated air, now very frequently called oxygen or vital air, it might prove highly beneficial in preventing, or removing the scurvy.

' Having seen good effects from nitre, in cases of the scurvy, and knowing it contained a very great quantity of dephlogisticated or vital air, I concluded, that a solution of it in vinegar might answer the end in view. Accordingly, the first favourable opportunity, I subjected it to the test of truth, experiment; and, with inexpressible pleasure, I have found it, in a great number of cases, some of them the worst, succeed far beyond my most sanguine expectation.'

In preparing this remedy he dissolved two ounces of nitre in a quart of the ship's vinegar, and gave half an ounce of it two or three times a day. The blotched and ulcerated limbs of his patients were also bathed with it the same number of times each day.

On the operation of the causes that produce this disorder, the author thus observes, P. 50.

' The cause of scurvy is contaminated or poisonous air, most probably rendered so, chiefly, by azotic and hydrogen gasses, of a sedative, contaminating nature, acting more readily in proportion as the body is exposed to, or affected by the operation of other sedative causes, singly or combined.

' 1. By diminishing the energy of the brain or nerves, and, consequently, of the heart, vessels, &c.

' a. Immediately, through the medium of the olfactory nerves, &c.

' b. Mediatly, from mixing with the blood and fluids secreted from it, through whatever channel.

' 2. By contaminating or poisoning the blood and the fluids secreted from it; rendering them, it is presumed, from our present knowledge, of an alkaline nature.

' a. Directly, through the medium of the lungs.

' b. Indirectly, from the surface of the body, by absorption.

' It being impossible for diseased solids to prepare healthy fluids, and equally so for diseased fluids to produce healthy solids, such effects as the above, the cause being continued, may have a great many phenomena in their train.'

Considering the nature of scurvy in this point of view, the indications of cure must obviously rest on such grounds as the following.

P. 52.—' 1. To restore energy to the brain, &c.; and, 2. To restore the blood, and the fluids secreted from it, to their original purity.

' 1. To restore energy to the brain, &c.

VOL. XXVI.

A a

' A. By

- * A. By pure or wholesome air, the food of life.
- * a. In a natural way, by living in, and inspiring pure atmospheric air, in favourable situations.
- * b. In an artificial way, 1. By oxygen or vital air chemically produced and inspired; or, 2. By such medicines as are known to contain oxygen or vital air; and these may be used either internally, or externally.
- * B. By avoiding every thing of a sedative nature, that may render the great and only cause more active; as
 - * a. Depressing passions.
 - * b. Hard, indigestible food, containing little or no nourishment; and also food containing contaminated or poisonous air, or airs, such as have been mentioned.
 - * c. Water impregnated with contaminated or poisonous air, or airs, such as have been noticed.
 - * d. The chewing, or the smoking of tobacco.
 - * e. The too free use of spirituous liquors.
 - * f. Dirty, wet, or insufficient clothing.
 - * g. Too long exposure to cold and moisture, particularly if inactive.
- * 2. To restore the blood, and the fluids secreted from it, to their original purity.
 - * a. By all the means under A in the first indication, rendered more effectual by either natural or artificial vegetable acid.
 - * b. By the opposites of all the assisting causes, as arranged under B in the first indication.

Such are the designs of Mr. P. in the exhibition of nitrous vinegar. In his trials this remedy appears to have had very advantageous effects; but in the hands of others it has not been equally successful, according to the observations of Dr. Trotter. While therefore the experience of our author is contradicted by that of other writers, who have had great opportunities of comparing the effects of different remedies, no decisive judgment can be formed of the benefit that may be derived from the medicine which he has proposed. The tract, for why it is called a treatise we cannot discover, however contains some remarks and reasonings, that must be useful to the naval practitioner.

ART. VII. *Practical Observations on the Treatment of Ulcers on the Legs, considered as a Branch of Military Surgery.* By Everard Home, Esq, F.R.S. Surgeon to the Army and St. George's Hospital. 8vo. 315 pages. Price 4s. 6d. boards. Nicol. 1797.

CAMPS and military hospitals are repositories from which much of the surgeon's knowledge has been derived; and Mr. Home has availed himself of the opportunities which they presented, to improve the treatment of ulcers. In military as well as other hospitals the management of these complaints has, however, been far from attaining that degree of accuracy which is necessary. Little discrimination has been exercised, either in respect to the disease, or the means by which it is to be removed. The prevailing mode of practice, at least

least among the military, has been to treat the whole upon one general plan. 'If,' says our author, 'the ulcers are in a foul state, they are poulticed; when they become clean they are dressed. The same kind of poultice is used to all foul ulcers, and the same kind of dressing is used to all those which put on a more favourable appearance.' And, Introduction, p. x.

'Such,' continues he, 'must, of course, continue to be the case, while the disease remains uninvestigated; and the different species of ulcers, and their varieties arising from natural peculiarities, are not understood. Since, without such knowledge, all trials of different applications become so many random experiments, which, by their too frequent failure, will discourage the practitioner from prosecuting so fruitless an inquiry. With a view to enlarge our knowledge, and to establish some general principles, that may guide us in the treatment of ulcers on the legs, I have endeavoured to arrange them under different heads, and have pointed out those distinguishing characters of each species, which will make one mode of treatment more likely to produce a cure than others of a different kind; giving an account of those local applications of which I have had experience, and their particular effects.

'By these means I hope that I shall, in some measure, clear the way for those who may be led hereafter to take up this subject; and that, an arrangement having been made, under which the observations and detached facts noticed by individuals may be collected in a small compass, the treatment of ulcers on the legs may in process of time be very much improved; and many cases of that kind cured, which at present are considered as beyond the reach of surgery.

'A plan of this kind will, I hope, be favourably received by the surgeons of the army, who have so many cases of this kind intrusted to their care. It will shew them the extent of the enquiry, and that very little has hitherto been done. It will point out also, how much it is in the power of every individual to add to the stock of our knowledge, and thereby advance his own credit and the public benefit.'

Such a plan is unquestionably judicious, and holds out the only means by which this part of surgery is likely to be much improved. When once the natures and dispositions of ulcers are well ascertained, there cannot be much difficulty in devising the proper remedies, but until these are accomplished, we must be content to wander in the dark, and employ a sort of empirical or random practice.

We believe Mr. H.'s observation just, that ulcers on the legs vary among themselves in a much greater degree than in other parts of the body; and the causes which he has assigned are probably sufficient to account for the fact. They have not, however, altogether escaped other writers on this branch of the profession.

P. 15.—'The legs, by their situation, are more remote from the source of the circulation than the other parts of the body, and are therefore less perfectly supplied with pure blood. In many, and those the most usual positions of these limbs, the blood, in its return to the heart, is obliged to ascend against its own gravity, which retards its progress; and thus the smaller vessels are kept in a state of

too great distension and resistance from the pressure of this column of blood.

‘ From these circumstances it must appear, that the legs even in health are weaker in their vital powers than the rest of the body; and when, from previous accident or disease, new parts are to be formed, the actions in the smaller arteries, by which this should be effected, are impeded by the languid state of the circulation in the veins of the limb, whenever the body is put into an erect posture. If, on the other hand, to obviate this disadvantage, the body be kept for any length of time in a recumbent position, this is found so injurious to the general health, as in that way to interfere with the production of healthy granulations.

‘ This deficiency of vital powers in the legs, when compared with the rest of the body, occasions them to be more readily affected by every thing that weakens or disturbs the constitution; and in a diseased state, the symptoms will of course be influenced by the natural or acquired peculiarities, as well as by the actual state of the constitution, as to strength or weakness.

‘ It is this influence, which the state of the general system has upon ulcers on the legs, that gives to them a variety of dispositions, and makes many different modes of treatment necessary for their cure.’

‘ The principal difficulty, in accomplishing the task which our author has in view, would seem to be that of marking with sufficient accuracy the distinctions between the different kinds of ulcer. This he attempts by taking the following as the circumstances that constitute the chief differences, viz. ‘ local peculiarities, constitutional peculiarities, peculiar dispositions of the parts or of the constitution, and diseased dispositions of the parts or of the constitution.’ On these grounds he forms six kinds of ulcers requiring distinct and different modes of treatment. Such as, p. 30.

‘ 1. Ulcers in parts whose actions are healthy.

‘ 2. Ulcers in parts whose actions are too violent for their powers to sustain.

‘ 3. Ulcers where either the parts or constitution have an acquired irritability.

‘ 4. Ulcers where either the parts or constitution have an acquired indolence.

‘ 5. Ulcers in parts which have acquired some specific action, either from a diseased state of the parts, or of the constitution.

‘ 6. Ulcers where the parts are prevented from healing by a varicose state of the superficial veins of the limb.’

These are all considered under separate heads, and their appropriate remedies under different forms or modes of application.

How far the subject of ulcers may yet be capable of simplification is not easy to say; but perhaps in the present state of our knowledge Mr. H. has gone as far as he was justified. Mr. H.’s remarks and directions are in general so just, that it is difficult to give a preference; we shall therefore rather be guided in our choice of extracts by what has a tendency to inculcate new modes of practice.

On the second kind of ulcers, when speaking of the treatment of granulations, Mr. H. observes, that, p. 51.

• As the great object in the healing of an ulcer is to have the new flesh, by which it is filled up, as strong in its living powers as possible, that it may not afterwards break out again; every thing that can conduce to that end is deserving of attention. It is reasonable to conclude that, in the growth of animal substance, as of vegetables, where there is a rapid increase, the parts growing are weaker than where it is slow; and if the granulations which are already growing beyond their strength, have this rapidity increased by partial removals, they must in reality be rendered weaker than they were before. If this reasoning be just, which I am led to believe it is (since the observations on which it is founded are taken from practice) the treatment of granulations ought to be regarded in a point of view that has hitherto been little considered. Their growth ought to be kept back in an early stage of their formation, by such resistance as they are just able to overcome; which will at the same time retard their increase, and allow them to acquire strength by their own actions; for new-formed parts in a living body are strengthened in proportion to the action they are obliged to exert. This, however, is confined within certain limits, for if the actions are increased beyond their real strength, the absorbents remove them altogether, and an attempt is made to produce a new growth of granulations, strong enough to support the excited actions in the parts. This they are sometimes unable to accomplish, and the ulcer remains nearly stationary, till this too stimulating application is removed.

• It is upon this principle that the pressure made by tight bandaging is found so useful in this kind of ulcer; and it is from the same cause that those ulcers which heal while the patient is walking and using exercise, are less liable to break out again, than those which are healed under the circumstances of rest and perfect quietness.

Many useful practical observations occur in directing the management of those ulcers of parts which possess an increased irritability. Here Mr. H. thinks it safest to begin with poultices, and afterwards to proceed to those medicines that are the mildest in their nature, softest in their form, and which can be used with the least pressure from their weight.

In indolent ulcers, the author remarks, there is a backwardness of forming granulations; and in those granulations that are formed, a want of sufficient health or strength to form a complete cure. The general mode of healing these, by merely increasing the growth of the granulations without altering their disposition, he considers as very imperfect and inadequate.

In describing the proper remedies of this kind of ulcer, the author speaks of an application which we do not remember to have seen recommended before.

P. 116.—‘The nitrous acid, diluted to such a degree as will fit it for an external application, I have found, by experience, to be a very useful medicine. The proportions must be varied according to circumstances; but a scruple to eight ounces of water will in general answer. The best mode of ascertaining the proper degree of strength for this solution is by applying it to the tongue, and

when it stimulates without being acrid, it is of a proper strength to begin with.'

It's manner of acting is thus related.

P. 118.—' The apparent effect of the nitrous acid as an external application, is different from that of most other medicines of a stimulating nature; it diminishes the quantity of matter or pus, and instead of giving a healthy, florid appearance to the surface of the ulcer, there is a soft ash-coloured coagulated mucus, which partially covers the granulations: near the circumference this mucus is more compact and harder; it there forms a complete crust, and firmly adheres to the surface. If the bottom of the ulcer is nearly on the same plane, the greater part of it has this mucus spread over it, with small interstices, through which the granulations are seen. If the ulcer is hollow in the middle, and gradually rises at the edges, the crust is met with on the circumference, while the mucous appearance is seen near the edges, and in the centre is common pus, till it has attained the level of the other parts. There is a succession of these crusts formed upon the margin of the ulcer, one under the other; these crusts bear a greater resemblance to laminae of common cuticle than any thing else that I recollect; the parts underneath evidently rising higher and higher, till they come nearly to the level of the common skin. When that is the case, the crusts are longer in separating by four or five days, and on their removal a very perfect cuticle appears underneath; much more so than is usually met with in an ulcer cicatrized by means of other dressings.'

Of the utility of this remedy in these indolent sores there can be little doubt, after what is here stated; but as it is obviously a medicine of much activity, it should be cautiously employed at first, and in a very diluted state.

In ulcers attended with a varicose state of the limb, we observe that Mr. H. has revived a practice, which is mentioned in some of the older writers on surgery. It is that of taking up the veins. The mode of doing this, the author says, should be by passing a ligature round the *vena saphena* where it passes over the knee joint, and by this means obliterate the vein at that part. In support of the propriety of this practice a great number of cases are detailed, in which it seems to have been attended with complete success. From a few cases that are described, in which veins in other parts were taken up, it would appear however, that there is a considerable difference in respect to their irritability. This, although it affords no real objection to the operation, shows the necessity of caution, and of being particularly attentive to such cases.

This, on the whole, is a very useful publication, and which may be safely recommended to the practical surgeon.

ART. VIII. *An Essay on Burns, principally upon those which happen to Workmen in Mines, from the Explosions of Inflammable Air, (or Hydrogen Gas.) Containing a view of the Opinions of Ancient and Modern Authors upon the Subject of Burns; and a Variety of Cases conducted upon different Principles: from which an Attempt is made to rescue this Part of the healing Art from Empiricism, and to reduce*

reduce it to the Laws of the Animal Economy. By Edward Kentish, Surgeon. 8vo. 184 pages. Price 3s. 6d. sewed. Robinsons.

It is somewhat extraordinary, that while most of the important, and many of the more subordinate branches of surgery, have received considerable improvement from the judicious application of scientific principles, the serious consequences resulting from the action of fire on the human system should have remained for so long a period without attracting the notice of the surgeon. That this has been the case, however, the present essay will sufficiently show. It will likewise exhibit the practice, that has generally been followed, in a point of view, in which it has been little contemplated. It will also fully prove, that it has rested upon nothing like a just or philosophical basis; and that the designs of practitioners have frequently been trifling and contradictory.

Mr. K. sets out with an analysis of the constitution of airs, and an exposition of the principal phenomena of combustion, after which he traces the opinions of the most important ancient and modern writers on the nature of these accidents. From this account it seems pretty clear, that, although a great variety of remedies, both internal and external, have at different times been employed, the general intention has remained nearly the same, from the time of Heister to the present period.

On the causes that have operated in producing such a variety of remedies for these accidents, Mr. K. justly remarks, p. 70: 'That one of the great causes of error is the assigning to various applications the cure of slight burns, some of which no doubt would have got well without any, and perhaps much sooner than with those which were used.—This mistake frequently happens from good motives, and by the best intentioned people; for if we have seen a person recover from any complaint during the use of any particular means, we naturally imagine such beneficial effect to have arisen from that cause, although, upon further investigation, it may be found to have been inadequate.—There cannot be a more fruitful source of error than this; for the sanguine and credulous have always facts to bring forward in support of their favourite remedy; and, as they say, "There is no arguing against matter of fact:—"—Surely not,—but what do such facts prove?—Nothing more than this, that there are some persons whose vital power is so strong, that, with all the endeavours of officious ignorance, it cannot be overcome. This is the fruitful source from whence all quack medicines draw their support: nothing is more easy than to have as many of these attested facts as you please; these facts beget dupes; these dupes beget knaves; and so the circle is formed. And the evil seems to have taken such root in the country, that to exterminate them is beyond the power of individual efforts; but the evil is progressive, and when it becomes of a sufficient magnitude, an enlightened legislature must relieve the country from such a hydra. To avoid this source of delusion, I purpose bringing into comparison very severe cases only, and some which must, in all probability, terminate in life or death, according to the different modes of treatment.—Such a view will at once do away all distrust, and, I hope, give room for the establishing of principles or laws which will be

found unalterable, according to the present arrangement of the system of nature *.

The third and fourth chapters contain accounts of the external and internal modes of treatment, as employed in extensive accidents of this kind, in the collieries at Newcastle upon Tyne. The intelligent practitioner will here find many just remarks, and the different plans of treatment neatly illustrated by cases. In describing the third mode of treatment, Mr. K. takes a view of the different effects of heat, from which he endeavours to establish the following laws, viz.

P. 110. 'That whenever the action of a part has been considerably diminished by withholding an accustomed stimulus, the re-application of the stimulus so withheld, (or any other with a view to make up for the deficiency) must be very cautiously administered, until the part is gradually restored to its former healthy action.'

P. 112. And that the 'injuries caused by a pernicious quantity of heat suddenly applied to a part of the body, may be termed *local injuries from increased action*; the mode of relief in this dreadful accident will be thus indicated in order to restore the unity of action; 1st, by gradually diminishing the excitement or action of the part; and 2dly, by increasing the action of the system to meet the increased action of the part, holding this law of the system in view, that any part of the system having its action increased to a very high degree, must continue to be excited, though in a less degree, either by the stimulus which caused the increased action, or some other having the nearest similarity to it, until by degrees the extraordinary action subsides into the healthy action of the part.'

With this intention, externally strong stimulants, such as rectified spirits, made more powerful by essential oils, &c. are at first to be had recourse to, after which less stimulant applications must be employed, until the parts become capable of acting by the ordinary and natural stimuli. And internally such substances as suddenly excite the system to great action, such as æther, ardent spirits, opium, wine, &c. By such means the author supposes, that 'the solution of continuity of action is allowed to continue the shortest time possible, and the unity of action restored, which constitutes the cure.'

P. 114. 'Let us,' says the author, 'for a moment reflect upon the agent which has increased the evil, disengaged caloric, the most violent and active of all known stimuli: if this is the case, we must look for some of the strongest stimuli, and the nearer we get to the one which caused the injury, it is the best for the instant, though even should that be continued too long, it of itself might

* As far as man is physically a part of that system, it is his interest to know the laws, and his duty to obey them; for in every deviation from them, there is undoubted punishment according to the unlawfulness of the action. Thus it is a general law of nature for fire to burn; so that if a man place himself, against his own law of self-preservation, in contact with fire, nature will follow her law, and he in the instant is punished for transgressing it.'

be injurious. Suppose, for instance, we apply the strongest alcohol at first, and, to render it more efficacious, it should be heated to what the sound part would bear without injury; afterwards it should be gradually diluted until it comes to proof spirit, and the heat diminished, although that gradually, as cold is always pernicious, bringing on that tendency to shiver, which should ever be cautiously guarded against, as being a most pernicious symptom, and the forerunner of a violent sympathetic fever: with a view to prevent which, external heat should be kept at a high temperature, and the action of the whole system excited to as great a degree as the safety of the subject will admit of. By this means you make the action of the whole meet the increased action of the part; by which, the lessening of the increased action of the part to join the action of the whole, is rendered more easy: Thus there is a unity of intention by both the external and internal means, which leads to the restoration of the unity of action, and thus is the cure performed. It will be said that is only the case when there is an increased action; but when the parts are destroyed, other means should be used, such as emollients, &c.'

The division of burns into two kinds, viz. 'those where the action of a part is only increased, and those where some parts have increased action, and other parts are destroyed;' is probably sufficient for the purposes of practice, though other writers have been more nice in their distinctions.

Some judicious practical observations occur in this part of the Essay. It is remarked, that little advantage can be derived from any application that is made to those parts, that are totally destroyed, as the throwing off an eschar depends upon the action of the parts which remain alive. 'If the living parts have not the power to throw off the dead,' says Mr. K., 'the dead will assimilate the living to themselves, and a mortification ensue.' Therefore the living parts are to be preserved, and the sloughing of the dead ones promoted by keeping up the powers of the system, by stimulant medicines, and a generous diet. 'The eschars,' says he, 'will be much aided in coming away, by the application of the stimulus of heat, by means of cataplasms frequently renewed; they may be made of milk and bread, and some camphorated spirit; or any essential oil sprinkled upon the surface.' These remedies are however only to be continued until the suppuration is established. After this the stimulant plan must be gradually discontinued.

P. 118. 'Thus,' says Mr. K., 'we see the whole of the former treatment inverted; the most gentle soothing means were used both externally and internally, when an accident of this terrible nature happened; these were continued until suppuration took place, and then the system was excited under an idea of supporting it, which not unfrequently so fatigued the system, as induced a fever of the hectic form. The present mode is the reverse of this; when a part of the frame has been much excited, this part is not allowed to cease to act for want of stimulus, but is kept in action by an adequate stimulus, gradually diminishing it until it returns to its ordinary action: With the same view the internal means are highly stimulant to the whole system, which must be supposed to be in a natural state

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at the time of the accident. Thus increasing the action of the whole generally, by strong stimuli, and decreasing the action of the part by lessening the stimuli, the desired end will be more readily obtained, that is, the equilibrium of the action will be restored. Should the injury have gone the length of destroying any part of the body, I have observed that this cannot take place without some other parts of the system only having their action increased. The restoration of those yet living parts must be first attended to; and this very mode will facilitate the process of throwing off the dead parts, which, when done, and a suppuration having taken place, the exciting of the system by any thing stimulant, either by food or medicine, should be cautiously avoided. Should the secretion of pus continue too great, gentle laxatives, and a spare diet are indicated: If any part, as the eyes for instance, keep weak, with a tendency to inflammation, topical bleedings, or small quantities of blood taken from the arm, are useful: To defend the new skin, camphorated oil, or camphorated oil and lime-water, equal parts, are very good topical applications. Wounds of this kind heal very fast when the diminution of pus is prevented, by attention to the diet: If it is necessary to keep up the patient's strength, small doses of bark, taken two or three times a day in some milk, will answer that purpose, and will not excite a quickened circulation, as wine, ale, or spirit is too apt to do.'

In appreciating the merits of different applications and remedies, that have been recommended in these cases, Mr. K. has displayed much judgment, and practical knowledge of the subject. The utility of alcohol and spirit of turpentine may perhaps by some be supposed a little over-rated in this account; although, as far as we have had opportunities of judging of their effects, they have appeared to deserve the recommendation, which is here bestowed upon them; and when made use of in the way which has been adopted by Mr. K., and under such circumstances as justly indicate their necessity, there can be little doubt, but that they will be found still more beneficial.

The essay before us embraces many hints and reflections, that cannot fail of being useful in practice, and affords an instance of the successful application of scientific principles, in the cure of burns.

ART. IX. *An introductory Lecture to a Course of Chemistry: Read at the Laboratory in Oxford, on February 7, 1797, by Robert Bourne, M.D. Chemical Reader in the University of Oxford, &c.* 8vo. 48 pages. Price 2s. Oxford, Fletcher and Co.; London, Rivingtons. 1797.

In this judicious lecture, the professor principally dwells on the great utility and advantage of a knowledge of chemistry in the arts and manufactures, and in husbandry. He considers this science not however as the parent, but as the nurse of the useful arts.

P. 16. 'Numerous and great,' says he, 'are the advantages which they have already derived from the aid afforded by this science. Many of the tedious processes in manufactures have been shortened, many of the complex ones simplified, many of the expensive ones made cheap,

cheap, and many of the hazardous ones made safe. Chemistry lends the same assistance to the arts with which it is connected, as the mathematics do to those which depend on their principles. A man may be well versed in practical mechanics without being a good mathematician; but he will, probably, be better versed if he is one: he may be a good manufacturer if he does not understand chemistry; but he will, probably, be a better if he does. Neither the mere philosophical chemist, nor the mere workman, will be likely to make great improvements in manufactures: it is when the philosopher adds the knowledge of the practice to the theory, or the manufacturer the knowledge of the theory to the practice, that these improvements are to be expected. By the happy union of these two kinds of knowledge, the late Mr. WEDGWOOD brought the art of pottery to so unrivalled a degree of perfection; and it may reasonably be hoped that, by a similar union of these two kinds of knowledge in other men, other arts may be equally improved.

In the conclusion doctor B. shows in what particular respects the study of chemistry may be useful to the different descriptions of gentlemen, who resort to the university as a place of education.

A. R.

EASTERN LITERATURE.

ART. X. *The Oriental Collections for April, May, and June, 1797.*
Quarto, about 100 pages, four plates, price to non-subscribers
12s. 6d. to subscribers 10s. 6d. Harding.

IN our review of the former number of this work, (see Anal. Rev. vol. xxv, page 614) we particularised every article which it contained: that plan we considered eligible, because it seemed likely to give our readers the clearest idea of an incipient periodical publication: and from the short account which we added of each article successively, it was presumed, that they would be enabled in some measure to form an estimate of it's merit for themselves. It is with a little reluctance that we deviate from our original intention, but the consequence of pursuing it, we now perceive, would be an allotment of more pages to the *Oriental Collections*, than they can fairly claim. Major Ouseley mingles with many valuable and curious papers some which are too unimportant and insipid, to merit particular attention; for the future, therefore, we shall select such only for comment or analysis, as are decidedly estimable or curious.

The first article in the number before us contains a few original notes, written partly in french, and partly in latin by sir John Chardin, a celebrated orientalist, in a manuscript copy of Sadi's *Gulistan*: to us they appear of very little importance, we shall therefore proceed to the second, which concludes "the journal and memorandums written during a tour in the nizam's country." Our readers will recollect that we noticed the former part of this journal, as containing an interesting sketch of oriental manners, and we offered for their amusement the description of our author's reception by the second son of the nizam, prince Sekunder Jah. The latter part of this article is employed in a speculation on the policy of the mohammedan religion, in
dictating

dictating the exclusion of women from participating the sweets of society. Our author's conjecture on this subject, which we shall offer in his own words, is corroborated, if we consider that many parts of the Koran are employed in checking the uncontrolled indulgence of sensual gratification. Mohammed is the only law-giver, who enforced a positive and general interdiction of the use of wine. The climate of Arabia, it is probable, he thought would sufficiently inflame the blood, and required rather a moderating than a stimulative beverage to regulate the passions of his followers: and although polygamy was consonant to the doctrine of the Koran, and the genius of the prophet, yet was the licence of it confined to four wives or concubines: divorce he discouraged, and adultery he condemned. That himself should occasionally claim exclusive exemption from the fetters of his own formation, will not perhaps be wondered at; but if the son of Abdallah were vanquished by the beauty of Zeineb, or caught in the embraces of his egyptian captive, it was easy to call from Heaven his guardian Gabriel, who would sanction the delinquency, and silence the voice of clamour in an instant. But we promised to offer the conjectures of our author in his own words:

P. 106.—‘ And here it may not be considered as extraneous to make some mention of a religion, whose dictates have caused so extraordinary a separation in society between the sexes; an institution the more singular as arising from the lucubrations of a man, whose devotion to the sex placed the eternal happiness of the Faithful in the perpetual enjoyment of bliss in the arms of celestial beauties; who, like their mortal sisters, are equally condemned to retirement in the next world, where Mohammed represents the charming black-eyed girls of Paradise to be created of pure musk, and possessing the most rigid sentiments of modesty, as secluded from the rest of the heavenly host in sacred groves, or enshrined in pavillions of hollow pearl of vast extent. Though this indeed particularly alludes to the *Hur Al Ayun*, or *Houree*, an immortal race created for the solace of true believers, yet to prove, with many other passages of the Koran, that women had not been banished these celestial abodes, the Faithful are permitted to send for their former loves, who, clothed in robes of heavenly texture, and crowned with resplendant pearls, will wander in the fragrant bowers of Paradise, enjoying the unfading bloom of eternal youth. But to descend from the extatic raptures of the amorous prophet to his earthly institutions, we may in the mohammedan mode of life partly trace the views of its ambitious founder. Designing his disciples for the founders of a new and splendid empire, he wished the whole energy of the human soul to be collected in that one great design; and that, inspired with enthusiasm, his followers might, without interruption, pursue a steady course in the arduous and dangerous paths of politics and war. Yet the strong impulse of nature warned the prophet, like a secret monitor, that intellectual food alone was insufficient for beings compounded of soul and body. Convinced of this, he only followed, without knowing it, the example of *Zeno*, *Epicurus*, and *Aristotle*, by adapting his system and religion to his own temperament and inclinations. Love and dominion were the passions of the prophet, so he determined they should go hand in hand; and resolved that the diet and beverage of his disciples should neither impair the vigour of the body, nor the faculties of the mind. But, as the frailty
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of human nature had ordained repose both to the statesman and hero, he contrived that the allurements of pleasure should not interrupt the hours of business, and that women should be the solace of mankind only in the hours of retirement and relaxation, without superadding to the toils of public life the anxiety and perturbation of the absent lover. For however dull and inanimate society may appear to the votaries of pleasure, deprived of this genial source of all our delights, yet the philosopher and statesman, viewing pleasure as a secondary motive, may think the exclusion of women an advantage to the cold system of wisdom and policy; *Nam fuit ante Helenam belli teterrima causa amor*; which the subsequent ages of the world have, and do, confirm. Combining, then, together the inclinations of Mohammed with his policy, we shall find the seclusion of women from the society of men gives to the latter all those hours which, in Europe, are generally employed by men to please the object of their wishes, leaving them at full leisure to pursue, without distractions of jealousy, the business of the day. It also prevents those bitter feuds and lasting animosities, which poison the minds of contending rivals, otherwise formed for mutual esteem and friendship. It preserves the marriage bed not only from pollution, but also from the dread of it: and it secures women from those delusions and temptations which irritate the mind with fleeting joys, leaving behind the permanent sting of bitter remorse! While never having tasted the universal triumph and dominion which beauty gives in the circles of Europe, the loss of power is not added to the painful sensation of fading charms.

But as the system of all mortals is subject to error, so Mohammed sacrificed something to the gratification of his own appetites, by permitting a plurality of women, an unhappy indulgence which the christians of Europe follow without either the same authority or inducement; for the warm regions of Asia make a difference between the sexes not known to the climates of Europe, where the decay of each is mutual and gradual; whereas in Asia it is given to man alone to arrive at a green old age. The eastern women at twelve years old become marriageable; at sixteen the shoots of budding beauty ripen into full-blown blossoms, and for a few years flourish with the fragrance of spring, and the luxuriance of summer. When the autumn of six and twenty arrives, the fading flower begins to droop, and its shrivelled stalk trembles at the rapid approach of winter, and the unrelenting frost, which in preserving existence, withers its charms.

Notwithstanding the mohammedan doctrines exclude females from the participation of society, they have effected the abolition of a barbarian custom, once prevalent among the arabs, that of frequently destroying their female offspring, as unfit for war. Notwithstanding, says Mr. Gibbon, a vulgar prejudice, the gates of Heaven will be open to both sexes: the historian sarcastically adds, "but Mahomet has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands, or disturb their felicity by the suspicion of an everlasting marriage."

The plant described by Dr. Kerr in his letter to colonel Ironside, dated Dacca, 1774, is, without doubt, the *hedysarum gyrans*, the class and order are *diadelphina decandria*; it is a native of the East Indies, and is called *chundali borrum*, by the inhabitants. In the year 1774 this communication might have been deemed curious, but since that period,

period, much more satisfactory accounts of the phyiology and structure of the *hedysarum gyrans* have been given in a hundred botanical books.

Major Ouseley has communicated some curious observations on a passage of the celebrated epic poem of Nizami, the history of Alexander the Great. The object is, to show, that many of the customs and ceremonies of the greeks may be traced without much difficulty to asiatic or egyptian sources; and that a parallel might easily be instituted between the nuptial presents, and marriage ceremonies in general, of the jews, the greeks, and persians: in this interesting article, major Ouseley announces an intention, on some future occasion, to display the affinity which subsists between the persian, the greek, and the chaldaic languages. One of the four plates, which are inserted in this number of the Oriental Collections, gives a view of the grotto of Camoens at Macao, on the coast of China; to this view is annexed a description of it's situation and of the surrounding scenery, by Eyles Irwin, esq. The name of Camoens can scarcely be pronounced without exciting a mixture of melancholy and indignant feelings: that the finest poet, the greatest literary genius, and as brave a warrior as Portugal ever produced, should be suffered to linger in an alms-house, after having employed both his pen and his sword in foreign and unhealthy climates, with equal honour in the cause of his country, is no very flattering testimony to the humanity of his prince, or the gratitude of his country. But jealousy and ingratitude were, in times of old, the national characteristics of the spaniards and portuguese: the conqueror of Mexico was received with a cold and contemptuous civility by Charles the fifth: and the son of Columbus, don Diego, sued Ferdinand in the council which directed his indian affairs, for reinstatement into the hard-earned offices and honours, which had been wrested from his father: the council, however, disregarded the king, and gave a verdict for the plaintiff. Albuquerque, who gave to Portugal the commerce of almost every eastern port, was recalled by Emanuel: and the brave Pacheco, who extended the power of his countrymen in India, and repeatedly defeated the zamorims of Calcut with astonishing valour and intrepidity, was brought in irons to Lisbon, confined in a dungeon, at length led out to trial, acquitted, and to the infamy of Portugal, like Camoens, died in an alms-house. Such is the gratitude of princes!

Mr. Granville Penn has inserted in this number of the Oriental Collections a very learned and elaborate etymological conjecture respecting the word ΠΥΡ, and it's primitive signification in Greece. *πυρα*, taken either as the nominative or accusative plural of *πυρ*—*ς*, or the nominative singular of *πυρα*—*ας*, with an elision of the final *α*, not uncommon among the ancient greeks, is the form in which Mr. Penn recognizes it's egyptian origin from the word *πυρ*. In the course of this curious dissertation, which it would exceed our limits to pursue, some collateral remarks are inserted, on the probable connection between the origin of *πυρα*, PYRA, the *funeral pile*, of the greeks and romans, and that of the PYRAMIDS of the egyptians.

The article on the antiquities of Persepolis may rather be considered as the partial prospectus of a considerable work, intended for publication, on the general history and antiquities of Persia, than as an essay on the subject of the persepolitan remains; we shall, therefore, dismiss

dismiss it with simply stating, that the writer is dissatisfied with the conjectures which have hitherto been offered, respecting the origin and history of those venerable ruins, and intends to show, that the *Shah-Nama* of the poet *Firdausi* will alone serve as an interpreter of the grotesque and monstrous sculptures, which are to be found among them; 'in short,' says our author, 'so exactly do the works of the sculptor correspond to those of the poet, that one would be induced to imagine, either that the *Shah-Nama* had been composed on the spot, as explanatory of the sculptures, or that the chisel had been guided by the verses of *Firdausi*.' We anticipate on this subject some very curious and interesting information.

Our readers will be pleased with the following poetical version of a favourite ode of *Khosroo*: it was translated from the persian, some years ago, by an officer of distinguished taste and talents: p. 178.

'Night spreads her balmy wings around,—
Yet not for me her opiate dew:
Prostrate I kiss the hallowed ground,
Which leads to rapture, love, and you!
Day to each wretch diffuses light,—
Yet not for me his genial ray:
Despair survives the wretched night,
Blackening with sighs and tears the day.
Nor pity moves that heart of stone,—
Nor sighs, nor tears, their victim save:
Tears which my earliest youth have known,
And sighs which court a peaceful grave.
Scatter my dust, ye winds of death!
Bring peace to wretched *Khosroo's* heart—
In vain—alas!—departed breath
Shall no kind balm to Love impart.

J. P. W.

The editor has given a *literal* translation of the original, which is simply this: p. 177.

'Every night am I prostrated at your doors;
Every day do I sigh and complain of you.
Oh, adorable object! be not unfaithful to this broken heart—
An age is departed since I became your admirer.
Though my bones were to moulder into dust,
The love I have for you would still remain in my wounded heart.'

"Shirazi" has offered some remarks on the poetry of *Hafez*, an accurate translation of whose works, accompanied with the persian text, he strongly recommends to be undertaken by some one well qualified for the task, as more likely than a thousand essays, to promote the diffusion of oriental learning. In the asiatic researches, sir *William Jones* has given us several translations from the songs of this celebrated poet: that many of them are beautiful is not to be denied, we do not, however, entirely assent to the rapturous encomiums of *Shirazi*; and if it were not heretical to deny the mystic meaning of his sacred songs, we should feel very little hesitation in pronouncing them excessively voluptuous and indecent.

We

We shall now take leave of the present number, which, like the former, has afforded us considerable gratification; we cannot, however, but intimate to the ingenious editor, that it is necessary to be very select in the admission of communications into so expensive a work as the Oriental Collections.

E. D.

THEOLOGY.

ART. XI. *An Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ.* By W. Wilson, B. D. Fellow of St. John's College, Cambridge. 8vo. 535 pa. Price 7s. Cambridge, printed at the University Press; sold in London by Rivingtons. 1797.

THE unitarian controversy, which has slept for some time past, and which many persons may think to have been already completely exhausted, is in this volume resumed. It has of late been a current opinion among the trinitarians, that Dr. Priestley has been fairly routed by bishop Horsley. Some have even thought the victory so decisive and triumphant, that they have inscribed *Actum est* upon the Dr.'s controversial writings, and have imagined, that upon the question concerning the person of Christ, the books were shut up forever. Mr. W., the learned author of the work now before us, is however of a different opinion; for he certainly would not have taken the pains to write five hundred elaborate pages, which must have required much reading and study, merely for the gratification of hearing it said: 'Again he vanquished the fallen foe, and again he slew the slain.'

Though not expressly presented to the public as a refutation of Dr. Priestley's 'History of Early Opinions' and other works concerning the person of Christ, this performance is unquestionably to be received in this light. The author constantly keeps in view the arguments of the work just mentioned, and nearly passes over the same ground, in order to prove, that the historical fact relating to the opinions of the first christians is the reverse of that which the Dr. has represented, and consequently, that the inference respecting the true meaning of the New Testament is directly contrary to that which favours the unitarian hypothesis.

Mr. W. opens his work with an inquiry concerning the grounds of the trial and condemnation of Christ. Contrary to the opinion of Erasmus, Grotius, Limborch, and many other biblical critics, he maintains, that Christ was condemned, not for indirectly declaring himself the Messiah, but for blasphemously pretending to a divine nature. This point is industriously examined, and ingeniously argued.

The interpretation of contemporaries, by which Dr. Priestley has endeavoured to ascertain the sense of Scripture, is admitted by Mr. W. to be of very considerable importance: he acknowledges the Dr.'s fundamental principle to be just, but asserts, that he has failed in the application, and undertakes to show, that his own principle may be successfully employed in defence of the opinions, which it was intended to overturn. For this purpose he goes through a long series of investigation, to ascertain the religious opinions of the first jewish christian

christians, of the ebionites, and of the first gentiles, and thence to collect, respectively, their interpretation of the New Testament. In treating of the opinions of the jewish christians, the author quotes Dr. Horsley's statement of the testimony in the epistle of Barnabas; corrects supposed misstatements of the testimonies of Justin Martyr and Irenæus; maintains that the opinions of Hegesippus were the same with those of the primitive church of Jerusalem, and that Hegesippus was not an ebionite, or unitarian, but a believer in the divinity of Christ; and brings many testimonies, direct and collateral, to prove, that the primitive church of Jerusalem was not unitarian, and that the great body of the jewish christians in the first and second centuries believed in the divinity of Christ. The appeal to the religious opinions of the ebionites, in order to determine the sense of the New Testament, is rejected, as altogether unfair, because they did not admit the authority of these books, except a mutilated and interpolated gospel of Matthew; and as giving too much countenance to the opinion of Tokand, maintained in his *Nazarenes*, that the present canon, not having been acknowledged by the ebionites, who are supposed to have held the pure christian doctrine of the first christians, is of no authority. From their belief in the simple humanity of Christ, and their rejection of nearly the whole of the New Testament, Mr. W. infers, that they believed it to contain the doctrines of the miraculous conception, and divinity of Christ, which they disapproved. With respect to the testimony of gentile christians, after remarking, that, had the unitarian doctrine been that of the apostles and primitive fathers, they must have been led to oppose the gnostics, who denied the human nature of Christ, by asserting that he was a man only. The author proceeds to examine the doctrine of the apostolic fathers on this subject, and to infer from their language the state of popular opinion in their time. The early prevalence of the doctrine of Christ's divinity is argued from the hymns in which it was celebrated, and supported by various attestations from writers of the second, third, and following centuries. Dr. Priestley's reasons for supposing unitarianism the belief of the first ages of the church are examined: particular attention is paid both to the presumptive and direct evidence which he has stated, to prove that in the second and third centuries the common people were unitarians, even when many of the learned became trinitarians. The testimony of heathens in the second and third centuries to the belief of christians in the divinity of Christ is next considered, particularly of Adrian, Celsus, Lucian, Minucius Felix, Porphyry, and Hierocles. A series of testimonies to the belief of the early christians, particularly of the common people, in the divinity of Christ, are, in the last place, adduced; and the work concludes with a general view of the evidence on this subject, which we shall copy as a specimen of the author's style and manner of reasoning.

P. 529.—Here the testimony to the opinions of the christians, on the subject of the nature of Christ, may be closed. During the long period between Trajan and Constantine, a number of heathen witnesses, or rather, the whole roman world agree in the same accusation: they represent the belief of Christ's divinity as constituting one part of christianity, and not a single voice is raised among them.

at the time that they speak of all christians as common, unlearned people, to contradict this prevailing notion: the learned and the ignorant among the heathens, the violent and the moderate, the benevolent and the malignant concur in this: those, who condemn it as a crime, those, who laugh at it as a folly, and those, who incidentally notice it as an indifferent matter, speak of the fact, as if it had never been doubted, or disputed. If we examine the witnesses on the other side, their testimony is equally full and extensive. The christian apologists and others, without a single exception, expressly admit, or silently acquiesce in, this part of the heathen accusations, at the time that they correct misrepresentations on other subjects: they openly avow the belief of christians in general, particularly of the common people, in the divinity of Christ; and labour to prove the reasonableness of their faith. Christianity was then thought a crime: and the truth or falsehood of many of the accusations, which were brought against the christians, may be proved with as much certainty, as if they had been arraigned and tried in a court of justice. When a multitude of witnesses against a prisoner is found to agree in attesting the same fact, the general concurrence on one side only is no equivocal mark of truth. When all the indifferent witnesses, and even those who appear in his favour, agree with his accusers; when the prisoner himself, on different examinations, repeatedly avows the same thing, without any prevarication whatever; the charge is proved beyond all question. In a case like this, it will be nugatory to point out a flaw (I am not aware of any) in the deposition of one or two of the witnesses: the body of evidence, which I have stated, is not, I think, to be set aside by weakness, should any be discovered, in a few of its parts. And as to any evidence on the other side—we may wait for it, but none will appear.

A small part of the testimony, which has been produced, will probably be thought sufficient to prove the belief of the great mass of christians, in the second and third centuries, in the divinity of Christ. And even their interpretation of the New Testament is not to be despised; the sense in which any ancient book was understood by its readers, particularly well-informed readers, only a short time after it was written, being always of some importance*. But, the religious opinions of *the common people*, in the second and third centuries though supposed to have been at variance with those of the learned, have lately been employed as a medium for discovering the religion of *all* christians in the time of the apostles, and through that, the true meaning of the

* * * "It has been urged, that, if any doctrine is not to be found in the apostolic writings, no authority of the fathers can give it a sanction. This is very true. But if any person through frailty and misconception should imagine, that any article was of doubtful purport, and attended with obscurity, then the evidence of those, who had conversed with the apostles and their immediate disciples, must have weight. And those of the second century, who came later, are still sufficiently early to have their opinion admitted." Bryant on the Sentiments of Philo Judeus, p. 60.

New Testament. Those, who can satisfy themselves with proving the unitarianism of the very first christians from the "simplices and idiotæ" of Tertullian, will find it difficult to elude their own reasoning, when it is turned with additional force against themselves. In the beginning of the fourth century the great body of the christian people, together with the writers, the rulers of the church, and the learned in general, believed in the divinity of Christ: the same opinion had prevailed among christians at large, whether learned or ignorant, through the third century, and can be distinctly traced back through the second, among all christians, except two or three extremely inconsiderable sects, up to the time of Justin Martyr, an hundred years after the foundation of christianity. To say nothing of preceding writers on this subject, we may fairly judge of the opinions of the very first christians by those of their learned and unlearned successors. The chain, which we see extended from the council of Nice up to Justin Martyr, could not suddenly stop there: but must undoubtedly be continued to the first christian converts. When we read in Tacitus a description of the religious opinions and customs of some ancient german nations, we have no hesitation in reasoning on the supposition of the prevalence of these opinions and customs, near a century before his time. When we know, that a certain system of religion was taught by the druids in this island, in the time of Julius Cæsar, we readily admit its existence at a still earlier period, some years beyond the reach of history. And, when we find the divinity and pre-existence of Christ taught by the writers, and believed by the common people, from the time of Justin Martyr down to the council of Nice; we may conclude with great probability, from this consideration alone, that this was the common faith of christians from the foundation of the first christian church at Jerusalem A. D. 33. to the time of Justin's conversion A. D. 133*.

* The historical fact relating to the opinions of the first christians, which one writer has attempted to establish†, and which another

* * For the other evidence to the opinion of the gentile christians in the apostolic age, see c. xv, xvi, xvii, and xviii, of this volume.

† The proper object of my work is to ascertain what must have been the sense of the *books of Scripture* from the sense, in which they were actually understood by those, for whose use they were composed, and to determine what must have been the sentiments of the apostles by means of the opinions of those, who received their instruction from them only." Priestley's Letter to Parkhurst, p. 2. "This historical discussion, when the nature of it is well considered, cannot but be thought to decide concerning the whole controversy: for, if it be true, as I have endeavoured to prove by copious historical evidence,—that the great body of unlearned christians continued to be simply unitarians till the second and third century, it will hardly be doubted, but that their instructors, viz. the apostles and first disciples of Christ were unitarians also, and therefore that no other interpretation of the Scriptures than that of the unitarians, as opposed to that of the trinitarians or arians, can be the true one." Pref. to Letters to Dr. Horne.

has recommended to our notice as a *discovery*, being reversed, the inference respecting the true meaning of the New Testament must be changed with it. "It cannot be doubted but that the primitive christians really thought that their opinions (whatever they were) were contained in the Scriptures; as these were the standards, to which they constantly appealed †."—"They were in possession of the books of the New Testament, and for their use they were written ‡:" and their interpretation of these books, is determined by their religious opinions.'

It will not be expected by our readers, that we should enter into a critical examination of the weight of this reply to Dr. Priestley's argument in favour of unitarianism, drawn from the opinions of the early christians. Upon such a topic, it is obvious that much may be said on both sides: and as Mr. W.'s work will probably find its way across the Atlantic, there can be little doubt, that Dr. Priestley will read it with his pen in his hand, and will soon convince the world, that the dispute is not even yet finally settled. It is not our business to forestall his reply, or to pronounce a dogmatic opinion on a question, which our limits will not permit us to discuss. It would, however, be injustice to the ingenious writer of this reply, not to allow him, unequivocally, the praise of having written, in a perspicuous and correct style, a learned and well digested tract, and of having conducted his part of the controversy with urbanity and candour.

ART. XII. *Discourses relating to the Evidences of Revealed Religion, delivered in Philadelphia.* By Joseph Priestley, LL.D. F.R.S. &c. Vol. II. 8vo. 474 pages. Price 7s. in boards. Philadelphia, Dobson; London, Johnson. 1797.

THE public is too well acquainted with Dr. Priestley's indefatigable industry and invincible firmness in supporting what he judges to be truth, to be surprised when they are informed, that he continues to issue, from his trans-atlantic retreat, numerous publications on the important subject of christianity. The present volume exhibits, more fully than has been done in any of the doctor's former works, the evidence for christianity arising from the character and doctrine of Jesus, and from a comparison of the religion of Christ with that of Mohammed.

The volume opens with two discourses on the moral design of revelation, in which a series of passages from the Old and New Testament are cited, to illustrate and confirm the peculiar value of the sacred writings as institutes of morality. Several discourses next follow, in which the doctor deduces an argument in favour of christianity from the great authority which Christ assumed, and the dignified manner with which he spake and acted. Through his whole ministry, it is remarked, he appeared to be conscious, that he was the *organ of divinity*. This argument is illustrated at large by

† Priestley's letter to the dean of Canterbury.' p. 8.

‡ Letter 4. to Dr. Price in Defence of Unitarianism for 1787—1790.'

an exhibition of Christ's usual style and manner of address in teaching, in working miracles, and in his general behaviour. The evidence is thus, in conclusion, summed up.

P. 132.—' Thus have I given a sketch of the history of Jesus, from which we may form a just idea of his real character; and let those who are best acquainted with human nature say, whether it does not bear every mark of true greatness, even exceeding any that ever existed before or since. Jesus appears to have been free from every human weakness, and to have been actuated by every sentiment that is justly entitled to the denomination of *great*; being remote from common attainments, arising from the greatest comprehension of mind, which is only acquired by just and enlarged views of things, respecting alike God, and man, this life and another.

' To persons of sufficient knowledge, and candid reflection, this consideration affords satisfactory proof of the truth of christianity. The evangelists were not men who were capable of devising such a character as this, or of inventing a series of actions and discourses indicating such a character. It is a great *unique*, of which they could not have formed any conception. And if such indeed was the character of Jesus, the question to the philosophical inquirer is, How could it have been formed? For so remarkable an effect must have had an adequate cause. The answer is obvious. It could only have arisen from the firmest persuasion in the mind of Jesus of a divine mission, and consequently of a great future reward, which would abundantly overbalance all the sufferings of this life.

' Such an uniform propriety of conduct, free from all inconsistency and extravagance, equally excludes the ideas of *enthusiasm*, or a heated imagination. If any man was ever in his *right mind*, it was Jesus. No person, in his own right mind, can peruse his history with the least degree of attention, and think otherwise. The only conclusion, therefore, from these premises, viz. that he actually had a divine mission, must be adopted. On this supposition every thing in the history, extraordinary as it is, was perfectly natural. With such views and assurances as his history ascribes to Jesus, many other men would have acted as he did. His conduct requires no peculiarity of constitution. They are *situations* that chiefly make all men to be what they are; and the peculiar and extraordinary circumstances in which Jesus was placed, will account for his being that great and extraordinary character which the evangelical history represents him to have been. No impostor could have spoken and acted as Jesus did, and have preserved such an uniform dignity, joined with the truest simplicity of character, through the whole of his public life, and the trying scenes of his sufferings and death. It is not one transaction, but a series of transactions, not one speech, but a series of speeches, intermixed with the events of which the history consists, that are to be explained, and certainly the subject is deserving of the most serious consideration.'

The morality which Jesus taught, and his manner of teaching it, are next considered. A comprehensive view is given of all his moral instructions, first respecting the general duty of man, and then respecting particular virtues: and the survey concludes with a

brief comparison of the moral doctrine of christianity with that of paganism and mohammedanism.

Upon the doctrine of a resurrection, the subject of two discourses, after briefly touching upon the state of this opinion among the Jews, and acknowledging the difficulty of accounting for the few and uncertain references to a doctrine of this practical importance in the books of the Old Testament prior to the prophecy of Daniel, Dr. P. collects into one view all that he finds in the Gospels concerning it. On the particular mode of existence in a future state, the doctor takes occasion, from some passages in the New Testament, to indulge himself in ingenious conjectures.

P. 228.—‘One particular,’ says he, ‘our Saviour had occasion to mention, in answer to some objections of the sadducees, to which the pharisees of his time were not able to reply, and that is, that there will be no difference of sex, or farther propagation of the species, in a future state. For this must be implied in what he says, Matt. xxii. 30. “In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” And a difference so considerable as this will probably be accompanied by other differences in our constitution, perhaps with respect to food and nourishment, and which may obviate the objection that has been made by some, to the possibility of the subsistence of such numbers as will be raised from the dead, and live upon the earth again. For it will hardly be supposed that we shall be removed to any other planet; the “new heavens and the new earth,” of which the apostle Peter speaks, probably meaning nothing more than a renewed and improved state of the present system.

‘The future body must differ very materially from the present, to give any propriety to the apostle Paul’s calling it a *spiritual*, and *incorruptible* body: Indeed, its not being subject to death, and of consequence to any disease which can terminate in death, alone implies a great difference in the substance itself, as well as the arrangement of the parts.’

Afterwards, p. 233.—‘An obvious objection to the doctrine of an universal resurrection, and of all who shall be raised from the dead living again upon this earth, arises from the idea of the difficulty of their subsisting. And a farther objection to many of them being raised at the commencement of the millenium, while the rest of mankind shall continue to live and increase as at present, arises from our difficulty of conceiving how this can take place without some great inconvenience from the interference of persons in such different states, some being mortal, and others immortal. But both these objections may be in some measure obviated by the consideration of the present condition of Christ, and also of Enoch, Moses, and Elijah, who, we know, either never did die, having been translated, or were raised from the dead, but are now living, it cannot well be doubted, upon this earth, though we have no knowledge where they are, or in what manner they subsist; and though we perceive nothing of their interference in the affairs of living men.

‘That these four persons are not in any place at a distance from the earth, may be concluded from the consideration of there being
no

no such thing as any local heaven above the clouds, and from their having no conceivable relation to any other system, or to any other planet in this system. And if these persons can subsist, either in the atmosphere, or any where else in an invisible state, without gross food, so, for any thing that we know, may the greatest numbers, who may also rise from the dead, and exist in the same state, and their interference with the affairs of mortal men may be as little, or as insensible. That Moses and Elijah were in this world at the time of our Saviour is evident from their appearing at his transfiguration; and that Jesus himself continued upon earth after his visible ascension, appears from his having been seen by Paul, from his giving him directions in the course of his preaching, and from his communicating to the apostle John the particulars of the Revelation, and his messages to the seven churches of Asia, contained in that work.

The conjectures here advanced will, we suspect, be commonly thought more visionary, than might be expected in the cool speculations of a philosopher.

The principles and evidences of mohammedanism are, in several curious and valuable discourses, compared with those of christianity. The author is of opinion, that Mohammed was at first an enthusiast, who imagined himself destined by God to act some important part on the theatre of the world; that he might think it greatly meritorious to endeavour the extirpation of idolatry; and that he might imagine so great an object would justify some imposture, that he thought to be useful for that good end. That he was an impostor, is shown, from several circumstances, in which his character and religion are contrasted with that of Jesus; from the deficiency of the proper evidence of miracles and prophecy to his divine mission; from the manner in which he published his mission, and gained his first proselytes; from his having had recourse to arms for the propagation of his religion; from his having borrowed his doctrine of the unity of God, and other tenets, as well as many customs, from the jews; from the inconsistencies of the Koran; from the unnatural austerities which it prescribes, yet the unlimited indulgence which in some things it allows; from the immoral conduct of the prophet; from the sensual nature of the mohammedan paradise, and the gross punishments of the mohammedan hell; and from the extravagant and silly fables of the Koran. These heads are illustrated by long, but very pertinent and amusing, extracts from the Koran, in contrast to the writings of the Old and New Testament. In conclusion, the author asks,

P. 379.— Whence then could arise this great difference in the characters, and the conduct, of those two men, equally the founders of new systems of religion. The only hypothesis that can account for the facts is, that the consciousness which Jesus had of his peculiar and near relation to God, gave him that spirit of habitual devotion which is the genuine parent of every other virtue; and the sure prospect of a great future reward gave him his superiority to all lower gratifications and pursuits. On the contrary, Mahomet, conscious that he was an impostor, could have no other object than worldly power and sensual indulgence; and whatever might

be his devotion at his outset, he afterwards retained no more of it than was subservient to his schemes; and at length, as was probably the case with Oliver Cromwell, his religion was intirely swallowed up by his ambition.'

Defences of the prophecy of Daniel, and of the application of the predictions concerning antichrist to popery, terminate the volume. We shall conclude this article with laying before our readers Dr. P.'s present ideas and feelings concerning the rise, progress, and present state of infidelity.

P. 457.—' Infidelity seems to have begun with Averroes, the mahometan philosopher, in the twelfth century, and to have affected many christians, who, like him, were addicted to the aristotelian philosophy, especially in Italy, as we see in the history of Petrarch. But till the last century unbelievers were not very conspicuous. As they never courted persecution, they carefully concealed themselves, making no scruple to profess whatever was required of them; so that they did not outwardly distinguish themselves from christians. It was usual with them to say that their tenets were *philosophically true*, but *theologically false*, and therefore they were always ready to disclaim them, and profess themselves good catholics. Indeed, till within our own memory all unbelievers wrote in a disguised and artful manner, pretending to be friends to christianity, at the same time that they were endeavouring to undermine it. This was the case with all the deists in England at the beginning of the present century, and with Voltaire, who probably made more unbelievers not only in France, but in all parts of Europe, than any person before him. Of this character also are the writings of Mr. Hume, and Mr. Gibbon.

' But at this day, and especially since the revolution in France, unbelievers appear without any disguise, openly insulting the christian religion, and assailing it both by wit and argument; and the writings of unbelievers, now that they can do it with impunity, and even with applause, are exceedingly multiplied. Perhaps, however, unbelievers are not much less numerous, in proportion to the number of inhabitants, in England, and some parts of America, than in any part of the continent of Europe. I think it cannot but be allowed by candid unbelievers themselves, that many writers on their side, discover extreme ignorance of the subject, though meeting with a previous disposition to reject the doctrines, the obligations, and the expectations, of christianity, they have of late had an astonishing effect; while very rational and able defences of christianity are little read, or attended to.

' There is not, however, any reason to believe that christianity will ever lose its hold on the minds of the bulk of the *common people*, who are in general virtuously disposed, and are of course attached to a religion that favours virtue, and are unwilling to give up the hopes of christians in a future state. Besides, the common people are but little disposed to speculation, or innovation, and therefore, in all cases, they longest retain the principles in which they were educated. Christianity, I also doubt not, will continue to be held, and with additional zeal, by the most truly learned, pious, and candid of men, though the number of such persons is never great;

great; and their firm persuasion of the goodness and importance of the cause to which they adhere will easily enable them to bear up against the influence of any unbelievers they may meet with, be their number, their ability, their knowledge and respectability, on other accounts, ever so great; and though the prevailing infidelity, which at this time increases in an astonishing degree, should proceed to its utmost possible limit. On the contrary, when they perceive that this is the case, they will in the language of Scripture, "lift up their heads with rejoicing," knowing that their "redemption draws nigh," and that the second coming of Christ is at hand."

ART. XIII. *A Sermon preached before the Association for discountenancing Vice, and promoting the Practice of Religion and Virtue, in St. Anne's Church, Dublin, on Thursday, 5th of May, 1796. By the Rev. William Magee, B. D. Junior Fellow of Trinity College, Dublin, Member of the Royal Irish Academy, and Cor. Member of the Literary and Philosophical Society of Manchester. 8vo. 82 pages. Price 1s. Dublin, printed; London, reprinted for Cadell and Davies. 1797.*

In this elegant piece of popular declamation, the preacher exhibits, with considerable powers of eloquence, the excellence of religion as the best security of public order, the peculiar necessity which the present time furnishes for exertions in it's support, and the means most likely to crown those exertions with success. Among other beneficial influences of religion, he insists upon it's tendency to reconcile the poor to their humble and afflicted lot, and produce *willing* submission.

§. 19. 'Since by force alone governments cannot subsist, what remains for their support, but the principle of subordination? This indeed is the true cement of civil union—but without religion, whence is this to arise?—Since such is the condition of human affairs, that the greater part of mankind must be reduced to toil, for the necessary support of existence; whilst they see all the luxuries, and, *as they think*, the blessings of life, heaped profusely upon their superiors, without any effort for their acquisition; and can discern no difference between themselves and those favourites of fortune, save what arises from the accidental circumstance of birth—what is to teach the poor man, acquiescence in his lot? What is there, to induce him, to pay a *willing* submission to those laws, that seem to place a barrier between him and happiness—and to contribute to the support of that system, which, whilst it secures to others all the pleasures of the world, has nothing in reserve for him, but hardship and misfortune?—The philosophy of the peasant will not reach to the discovery, that this partial pressure is general good—nor will his patriotism find, in this reflexion, a sufficient consolation for the sufferings he endures.—Let not the politician rashly say, that his *willingness* to submit is of little moment, since that submission may be compelled—let him reflect, that in the mass of the people there is a principle, which, though it may be for a while kept under, can never be totally subdued; it may be pent up by the force of compression, but it will at some time undoubtedly break forth,

forth, with a violence proportioned to the restraint : let then this truth never be forgotten, that no government can be secure that is not exercised over a *willing people*.'

We are perfectly convinced of this never to be forgotten truth ; but we are of opinion, that, in order to create a *willing people*, governments must take pains to make them not only *religious*, but *happy*.

This preacher seems to entertain alarming apprehensions from the process of modern illumination, and from the popularity of a ' well-known writer, who has even vulgarised infidelity : ' yet he wisely recommends no other antidotes than cheap tracts in defence of religion. This, with Mr. Erskine's permission, we will assert to be the right method of proceeding. Give the poor an opportunity of reading and thinking, and they must become *truly* enlightened.

ART. XIV. *On Indifference with respect to religious Truth. A Sermon preached before the Synod of Aberdeen, April 11th, 1797.* By Gilbert Gerard, D. D. Professor of Divinity in King's College. 8vo. 36 pages. Price 1s. Printed at Aberdeen; sold in London by Robinsons. 1797.

THE spirit of this discourse does credit to the writer, and to the learned seminary in which he holds a respectable station. Dr. G. very justly imputes the prevalent indifference to religious truth, among other causes, to the disputes which have been raised and agitated about abstruse metaphysical points as essential to religion. The effect of these disputes upon the minds of the common people is fairly described.

The *duty* of free inquiry is, in the sequel, strongly enforced, and persecution, of every kind, and under every pretence, is unequivocally condemned. How much is it to be lamented, that, after all the experience which mankind have had of the folly of intolerance, and the inefficacy, as well as the mischiefs, of persecution, such discourses as the present should still be seasonable and necessary !

ART. XV. *On Benevolence and Philanthropy ; an occasional Sermon : preached by the Author, in the Parish Church of Theddlethorpe, All Saints, upon the Lindsey Coast, in the County and Diocese of Lincoln ; at the particular Request of the Louth Independent, Volunteer, Yeomanry Cavalry, on the 21st Day of May, 1797.* By the Rev. Francis Burton, Vicar of Theddlethorpe. 8vo. 24 pages. Price 1s. Johnson. 1797.

A SUBJECT better adapted to an audience of soldiers could not possibly have been selected for a sermon, than the present : many of us have had too much reason to remark, that a haughty and overbearing conduct has been frequently generated by a military life ; *do violence to no man*, therefore, is a precept, which every one will applaud the pious preacher for having insisted on with peculiar earnestness and ardour. In the present discourse, we are happy to observe, that the author is never betrayed by his loyalty into any intemperate or unbecoming language. The spirit

spirit of humanity, which this sermon breathes, is best seen in the following short extract. Let it not be forgotten to whom it is addressed.

p. 20. 'Let us lament and hang our heads a moment, for the late loss of millions of our fellow mortals, whose blood hath been too rashly, if not too wantonly shed, in these achievements. O war! thou monster, enemy to mankind, when wilt thou cease to harrow up our sorrows? We hear from far of thy destructive havoc; the finest cities laid in ruins; the fairest fields and vineyards, before mature, destroyed; rivers of human blood poured on the open plain, and thousands upon thousands laid weltering in their gore. These are thy doings, where mankind will forget, by "love to serve each other." Let the religious soldier then, at all times, cease to thirst for blood, and nobly pardon every rude aggressor, the moment it is required: "forgive as he would be forgiven;" with friendly hand support the drooping head, and pour the balm restorative, alike, to every human wound. All, all are fellow-creatures; the blessed european, the hard-fated african, and the benighted indian; therefore he acts best his part who conquers and forgives. May peace be soon proclaimed, and may the world at large, this moment, learn the lesson I would teach them, "by love to serve each other." And may the God of peace and love dispose the hearts of all contending powers to think how they disgrace religion; how they distress and desolate their countries; and how far they must run counter to this divine, this general, this gracious precept, included in my text, "by love serve one another."

ART. XVI. *A Sermon on religious Faith, abridged from the Rev. J. Orr, D. D.* By a Member of the Society for promoting Christian Knowledge. 12mo 16 pages. Price 3d. or 2s. 6d. a dozen. Printed at Doncaster; London, Johnson. 1796.

Two short Discourses on the Manner of Christ's Teaching, and the Resurrection. 12mo. 24 pages. Price 4d. or 3s. a dozen. Printed at Doncaster; London, Johnson. 1797.

To furnish the poor with the means of instruction, is a kind of charity highly meritorious; and those, who are well-disposed towards this good work, will esteem themselves much indebted to the editors of small and cheap publications, judiciously selected for this purpose. Mr. Charlesworth, the editor of these, and several other similar abridgments of sermons, has adopted a plan which may be very useful in diffusing religious sentiments, and moral principles, among those who have little leisure for reading. His choice of sermons is judicious, and his manner of abridging them is excellent. The present discourses are taken from Dr. Orr, Dr. Leland, and Mr. Bourn.

ART. XVII. *Manual of the Theophilanthropes, or Adorers of God, and Friends of Men. Containing the Exposition of their Dogmas, of their moral, and of their religious Practices; with Instruction respecting the Organization and Celebration of their Worship.* Arranged

Arranged by certain Citizens, and adopted by the Theophilanthropic Societies established in Paris. Second Edition. Translated by John Walker, Author of Elements of Geography, and Universal Gazetteer. 12mo. 40 pages. Price 6d. Darton and Harvey. 1797.

AFTER the late violent shock of religious opinions, and general wreck of religious establishments, in France, it is natural to inquire concerning the present state of religion in that country: and it may, perhaps, occasion some surprize to those who have lately looked upon the french as a nation of atheists, to be told, that already voluntary associations are formed, in Paris, for the worship of God, upon the general principles of natural religion, and that religious societies are organized, under the name of Theophilanthropes, whose assemblies, which are held both on the first day of the week, and on the decades, multiply rapidly, and are exceedingly crowded. Mr. W., in a visit at Paris, makes this report, and transmits to England a translated copy of the manual, published by the heads of this new sect, from which we learn their leading tenets, and their religious and moral institutions.

The theophilanthropes admit no other dogmas than the existence of God, and the immortality of the soul. Their morality is founded on this single precept, '*Worship God, cherish your kind, render yourselves useful to your country.*' These principles are unfolded in a plain appeal to reason and feeling, and in a simple description of the character which flows from them. The practice which this sect prescribes to itself, with respect to religious duties, is thus related.

P. 14. 'The temple the most worthy of the divinity, in the eyes of the theophilanthropists, is the, universe. Abandoned sometimes, under the vault of the heavens, to the contemplation of the beauties of nature, they render to its Author the homage of adoration and of gratitude. They, nevertheless, have temples erected by the hands of men, in which it is more commodious for them to assemble, to listen to lessons concerning his wisdom. Persuaded, that if God have no need of our worship, we have need to render it to him, for to recal to us the remembrance of this witness of all our actions, and for to mutually encourage us to virtue, they assemble on the mornings of the days consecrated to rest, in a neat and decent place.

'Certain moral inscriptions; a simple altar, on which they deposit, as a sign of gratitude for the benefits of the Creator, such flowers or fruits as the seasons afford; a tribune, for the lectures and discourses, form the whole of the ornaments of their temples.

'The first inscription placed above the altar, recalls to remembrance the two religious dogmas which are the foundation of their moral.

'First inscription. *We believe in the existence of God, in the immortality of the soul.*—The four others are placed on each side of the principal inscription. They recal the general principles of morality, and the particular duties of each age.

• Second inscription. *Worship God, cherish your kind, render yourselves useful to the country.*

• Third inscription. *Good is every thing which tends to the preservation or the perfection of man.*

• *Evil is every thing which tends to destroy, or to deteriorate him.*

• Fourth inscription. *Children, honour your fathers and mothers. Obey them with affection. Comfort their old age.*

• *Fathers and mothers, instruct your children.*

• Fifth inscription. *Wives, regard in your husbands the chiefs of your houses.*

• *Husbands, love your wives, and render yourselves reciprocally happy.*

• A head of a family, neatly and simply clothed, his head uncovered, reads the two first chapters of this manual, which are on the tenets and morality, and some paragraph on the daily conduct of the theophilanthropists.

• After this lecture, which can be from time to time abridged, when the reunion is complete, the reader, standing at the side of the altar, recites with a loud voice the invocation, *Father of nature, &c.*

• The assembly, in the same attitude, repeat it in a low voice.

• This invocation is followed by an interval of silence, during which, each reflects on his conduct since the last religious holiday: the head of the family, who officiates, can assist in this examination, by putting questions, which each can tacitly answer to himself.

• The assembly fits to hear lessons or discourses on morality, which agree with the principles exposed in this manual; principles of religion, of benevolence, and of universal toleration; principles equally remote from the severity of stoicism and epicurean indolence.

• These lectures and discourses are diversified by hymns.

Forms are appointed for the celebration of the birth of a child; for the religious instruction of children; for marriage and for funerals. In the first of these is introduced the provision of a god-father and god-mother, to take the charge of the child's instruction, 'if it's parents should not have it in their power to take the necessary care of him.' The manual concludes with instructions respecting the organization and celebration of the worship of the sect, intended to inculcate the principle of toleration; to check the spirit of proselytism; to discourage the introduction of ceremonies, ornaments, and particular holidays; to recommend the submitting of every lesson or discourse, intended for the public meetings, to the previous inspection of the *committee of direction*, and to enforce a diligent attention to the instruction of children. The concluding passage is striking.

P. 30. 'If any one ask you what is the origin of your religion, and of your worship, you can answer him thus:

"Open the most ancient books that are known; seek there what was the religion, what the worship of the first human beings, of which history has preserved the remembrance. There you will see, that their religion was what we now call *natural religion*, because

because it has for its principle, even the Author of nature. It is he that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth; this religion, which consists in worshipping God, and cherishing our kind, is what we express by one single word, that of theophilanthropy. Thus, our religion is that of our first parents, it is yours, it is ours, it is the universal religion.

“As to our worship, it is also that of our first fathers. We see in the most ancient writings, that the exterior signs, by which they rendered their homage to the Creator, were of great simplicity. They dressed for him an altar of earth; they offered him, in sign of their gratitude, and of their submission, some of the productions which they held of his liberal hand. The fathers exhorted their children to virtue, they all encouraged one another, under the auspices of the divinity, to the accomplishment of their duties. This simple worship, the sages of all nations have not ceased to profess, in respecting others, and they have transmitted it down to us without interruption.”

“If they yet ask you of whom you hold your mission, answer:

“We hold it of God himself, who, in giving us two arms to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good to bring us together to virtue; of God, who has given experience and wisdom to the aged, to guide the young, and authority to fathers, to conduct their children.”

“If they are not struck with the force of these reasons, do not farther discuss the subject, and do not engage yourselves in controversies, which tend to diminish the love of our neighbour. Our principles are the eternal truth; they will subsist, whatever individuals may support or attack them; and the efforts of the wicked will not ever prevail against them. Rest firmly attached to them, without attacking or defending any religious system, and remember, that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good. It is the only road to happiness.”

We are surprized to find that, in an institution of religion, grounded upon simple principles, and intended to attract attention by it's rationality, a door should be opened to superstition, by introducing the puerile ceremony of presenting flowers and fruits to the Eternal on an altar. This sacrifice to the national love of *spectacle* may soon lead to other superstitious deviations from the simplicity of theophilanthropic worship. In other respects, the institution is respectable, and promises to serve the cause of virtue; and, though it makes no mention of christianity, it has adopted it's fundamental law, the love of God and of man.

The translation of this manual is too literal to be elegant.

ART. XVIII. *A plain and popular View of some of the leading Evidences of Christianity.* By T. Toller. 12mo. 24 pa. Pr. 4d. Conder. 1797.

This sermon is not so properly a direct statement of the heads of evidence respecting the divine original of christianity, as a familiar

familiar illustration of the argument by similar cases, supposed to happen at the present day. The leading evidences are not exhibited with sufficient distinctness and precision, to afford the reader clear information, or lead him to a satisfactory conclusion.

ART. XIX. *Common Sense; or the Plain Man's Answer to the Question, Whether Christianity be a Religion worthy of your Choice in this Age of Reason? In two Letters to a Deistical Friend.* By Philalethes. 12mo. 30 pa. Pr. 6d. Knott.

THE title, *Common Sense*, formerly employed so successfully by Mr. Paine in American politics, is here applied to a very different purpose, the defence of revelation. In this appeal, the author contents himself with a brief mention of the external evidence for the truth of christianity, and insists chiefly on the fitness of the christian doctrine to produce all the beneficial effects intended by religion. He finds in this doctrine, what is every way suited to the condition, moral feelings, wants, and desires of man: it pours a divine light upon the understanding; tends to purify the heart, and spiritualize the affections; informs us how we may obtain pardon and acceptance with God, and be restored to his likeness; and assures every humble penitent believer of unutterable felicity and glory, world without end. On this internal evidence, set home upon the heart with divine power, Philalethes conceives, that the common people are generally led to embrace the christian doctrine: they find in Jesus-Christ just such a saviour as they want, and therefore welcome him to their hearts. This sort of appeal may be sufficient for pious believers, who have never doubted, but will not probably afford much satisfaction to the writer's deistical friend, who will require a fuller examination of the historical evidence on which christianity rests, than he will find in this superficial performance.

ART. XX. *A Word of Remembrance and Caution to the Rich.* By John Woolman, late of New Jersey. Small 12mo. 60 pages. Price 6d. Darton and Harvey. 1794.

In the style of simplicity and sanctity adopted by the sect of the quakers, the rich are here seriously lectured, on the injustice of gratifying their own luxury and vanity, at the expense of the poor. Some close questions are put to their consciences, which it may not be very easy to answer. The rise and progress of oppression are well represented in the following passage.

p. 57.—Suppose twenty free men, professed followers of Christ, discovered an island unknown to all other people, and that they with their wives, independent of all others, took possession of it, and divided it equally; made improvements, and multiplied; suppose these first possessors, being generally influenced by true love, did with paternal regard, look over the increasing condition of the inhabitants, and near the end of their lives, gave such directions concerning their respective possessions, as best suited the convenience of the whole, and tended to preserve love and harmony; and that their successors in the continued increase of people, generally followed their pious example, and pursued
means,

means, the most effectual to keep oppression out of their island: but that one of these first settlers, from a fond attachment to one of his numerous sons, no more deserving than the rest, gives the chief of his lands to him; and by an instrument sufficiently witnessed, strongly expressed his mind and will.

‘ Suppose this son, being landlord to his brethren and nephews, demands such a portion of the fruits of the earth, as may supply him, and his family, and some others, and that those others, thus supplied out of his store, are employed in adorning his building, with curious engravings and paintings, preparing carriages to ride in, vessels for his house, delicious meats, fine wrought apparel and furniture, all suiting that distinction lately arisen between his, and the other inhabitants; and, that having the absolute disposal of these numerous improvements, his power so increaseth, that in all conferences relative to the public affairs of the island, these plain, honest men, who are zealous for equitable establishments, find great difficulty in proceeding agreeably to their righteous inclinations.

‘ Suppose he, from a fondness of one of his sons, joined with a desire to continue this grandeur under his own name, confirms the chief of his possessions to him, and thus, for many ages, over near a twentieth part of this island, there is one great landlord, and the rest, poor oppressed people; to some of whom, from the manner of their education, joined with a notion of the greatness of their predecessors, labour is disagreeable; who therefore, by artful applications to the weakness, unguardedness, and corruptions of others, in striving to get a living out of them, increase the difficulties amongst them, while the inhabitants of other parts, who guard against oppression, and, with one consent, train up their children in frugality and useful labour, live more harmoniously. If we trace the claims of the ninth or tenth of these great landlords, down to the first possessor, and find the claim supported throughout by instruments strongly drawn and witnessed; after all, we could not admit a belief into our hearts, that he had a right to so great a portion of land, after such a numerous increase of inhabitants.

‘ The first possessor, of that twentieth part, held no more, we suppose, than an equitable portion, but when the Lord, who first gave these twenty men possession of this island, unknown to all others, gave being to numerous people, who inhabited the twentieth part, whose natures required the fruits thereof for their sustenance, this great claimer of the soil, could not have a right to the whole, to dispose of it in gratifying these irregular desires; but they, as creatures of the most high God, possessor of heaven and earth, had a right to part of what this great claimer held, though they had no instruments to confirm their right: Thus oppression in the extreme, appears terrible; but oppression, in more refined appearances, remains to be oppression, and where the smallest degree of it is cherished, it grows stronger and more extensive.

‘ To labour for a perfect redemption, from this spirit of oppression, is the great business of the whole family of Christ Jesus, in this world.’

M. D.
POETRY.

POETRY.

ART. XXI. *The Pursuits of Literature: a satirical Poem in Dialogue. With Notes. Parts II, III, and IVth.* 8vo. about 200 pages. Price 5s. 6d. Becket. 1797.

If learning, shrewdness, wit, and copiousness of expression, alone constitute a satirist, the author of the Pursuits of Literature may perhaps fairly put in his claim to the character: various and extensive erudition is displayed, though with the most pompous, pedantic, and ridiculous ostentation, in every page: and few readers will dispute the sarcastic shrewdness, with which he exposes the vice or folly of his victims. The poem before us, however, is manifestly destitute of one very essential quality in satire, namely, *good nature*; or is it unfair to say of its author, that he is another Apemantus. "Immortal gods!" was the grace of this churlish philosopher,

"Immortal gods! I crave no pelf;
I pray for no man—but myself."

No pleasantry, no playfulness, but little ridicule, and but little raillery: all is bitterness, rancour, and asperity! Our author pours forth the most acrimonious and malevolent invective against various respectable characters, and he treats with the utmost contumely many, whose attainments are certainly not inferior in point of utility, at least if we may judge from the present specimen, to his own. If it be required of us to particularize instances, we should refer our readers to the first page which they might accidentally open, but the names of Priestley, Parr, Godwin, and Wakefield, sufficiently evidence the truth of the assertion. When our author condescends to unknit his brow, and, relaxing his wonted severity, to ridicule the rage for cream-coloured woven paper; to laugh at those "seventh-form boys," the emulous translators of Gray's Elegy into greek; or to metamorphose into "black-letter dogs," the commentators who have hunted down poor Shakspeare, we can enjoy with him his joke, and give him credit for the humour which seasons it: but when in a note, compounded of passion, insolence, and ill nature, Mr. Godwin is called an "*atrocious writer*" [see Part IV, p. 62, Part III, p. 29, &c.]; and when Mr. Wakefield, whose irritability of temper, indeed, we have frequently lamented, but which, from personal knowledge, we can affirm to be in a great measure constitutional, and arising probably from a complaint, which has occasionally tormented him for years, with the severest corporal anguish*; when Mr. Wakefield, a man of *well-tryed* integrity, and to whose ingenious and laborious exertions the world is indebted for much classical criticism; when he is insulted with an illiberal, cowardly, and sneaking insinuation, respecting the impurity of his pen; we involuntary revolt with indignation from an author, who can be guilty of so artful and malignant an

* See on this subject, the preface to Mr. Wakefield's edition of Virgil's Georgics.

attack on the unsullied reputation of a gentleman and a scholar *. No literary acquirements can give sanction to abuse: no acuteness of wit, no brilliancy of genius, can hide the deformity, or soften the ugly features of ill-nature.

Having thus performed what we cannot but consider a necessary act of justice, it would be incumbent on us to sketch the plan of a poem, which, from the avidity with which mankind in general open their ears to scandal, is likely to have an extensive circulation, had not the author performed this task himself: we shall offer our readers a few of his own words, particularly as they include an avowal, which certainly does him honour, namely, that if there be any passage, sentence, or expression, which a gentleman would refuse to write, or a man of virtue to admit into his thoughts, he will instantly erase it with much concern for its admission. This sentence was penned, no doubt, under the apprehension, that some such expression might possibly have found its way into our author's poem; but a declaration of this sort is alas! all the retribution that can be expected or obtained; should he be led to the perusal of these pages, we trust they will remind him of his own words, and that the remembrance will be succeeded by an erasure, in every future edition, of such exceptionable passages as we have referred to, and of many others of less prominent impropriety, which may be suggested to him by his own good sense, and sober unimpassioned reflection. The following is an extract from our author's sketch of the Pursuits of Literature.

Part IV. Adver. p. xix.—‘ In regard to the manner and the plan of *this* poem on the P. of L. I have something to say, but my respect to the reader prevents me from saying much. It aspires not to the manner or the praise of THE DUNCIAD, or to any thing whatsoever in common with that great performance. The *original motive* of it however, in my opinion, as far exceeds in importance and dignity, as the power and ability of the author falls short of that poetical excellence, which none hereafter must hope to rival or perhaps to attain. Its general subject is literature however exerted, whether for the benefit, or for the injury of mankind. It has nothing of the mock epic. It is a dialogue; has something of a dramatic cast, and is an excursus. The subjects follow each other; and if I am not mistaken, they are neither confounded nor confused. If there be, in the whole composition, any passage, any sentence, or any expression, which, according to the specific nature of the subject, can justly offend even female delicacy; which, from the manner of it, a gentleman would refuse to write, or a man of virtue to admit into his thoughts; which violates the high and discriminating, and honourable, and directing principles of human conduct, it is to me matter of serious and of solemn regret. *Naturæ imperio gemimus*. I am

* ‘ There is no deceit in Gilbert Wakefield, he is just what he seems. It is plain to see *what* he expects, and *why* he writes.’ Pursuits of Literature, Part IV, p. 7. These very significant italics are in the original.

conscious of having admitted no such passage, or sentence, or expression. I have never yet heard *such* an objection to my work. If it can be pointed out, I will erase it with much concern and great indignation. But my intention is without guilt.'

From our author's learned and most abundant notes, many of which do indeed hang heavily on his verses *, we discover that his political principles are in direct opposition to our own: he always writes with warmth, and, as we before observed, very often with the most unbecoming acrimony: but he seems to be deeply impressed with the importance of his own tenets to the welfare of civil society, and with the danger of conceding to reformers one single inch of ground. Far be it from us to insinuate at random any mean and impure motive for his vigorous support of the "powers that be," or his violent hostility against those persons, whom we denominate the friends of freedom: *we* presume not to explore the recesses of any man's heart, and detect the secret springs of action: *we* dare not therefore intimate '*what* he expects, and *why* he writes.' Our author may, and from the mark of sincerity which is stamped on his work, we give him credit that he does, expect no reward for his labour which is dishonourable, and write with no view, which would cost him a blush to acknowledge.

Having dwelt thus long on the temper and spirit of the Pursuits of Literature, and having offered for the perusal of our readers a sketch by the author of his own plan, we shall conclude this article with an extract, to the memory of Mr. Mason and Sir William Jones. Part IV. P. 89.

' But whence that groan? no more Britannia sleeps,
But o'er her lost Musæus bends and weeps.
Lo, every grecian, every british muse
Scatters the recent flow'rs and gracious dews
Where MASON sleeps; he sure their influence felt,
And in his breast each soft affection dwelt,
That love and friendship know; each sister art,
With all that colours, and that sounds impart,
All that the sylvan theatre can grace,
All in the soul of MASON "FOUND THEIR PLACE!"
Low sinks the laurell'd head; in Mona's land
I see them pass, 'tis Mador's drooping band,
To harps of woe in holiest obsequies,
"In yonder grave, they chaunt, OUR DRUID lies!"
' He too, whom Indus and the Ganges mourn,
The glory of their banks, from Isis torn,
In learning's strength is fled, in judgment's prime,
In science temp'rate, various, and sublime;
To him familiar every legal doom,
The courts of Athens, or the halls of Rome,

* Mr. Steevens, the learned editor of Shakspeare, observed of our author's verses, that *they are only a peg to hang his notes upon*. There is some truth in the expression, as well as humour.

Or Hindoo Vedas taught; for him the muse
 Distill'd from every flow'r hyblæan dews;
 Firm, when exalted, in demeanour grave,
 Mercy and truth were his, he lov'd to save:
 His mind collected, 'gainst opinion's shock
 JONES stood unmov'd, and from the christian rock,
 Cœlestial brightness beaming on his breast,
 He saw THE STAR, and worshipp'd in the east.'

We would have given our readers another extract, which exhibits the author in a favourable point of view, gratefully employed in offering incense to a modern historian of much, and much-merited celebrity, Mr. Roscoe, but the limits of our work forbid it.

O. S.

ART. XXII. *The Fable of Cupid and Psyche, translated from the Latin of Apuleius: to which are added, A Poetical Paraphrase on the Speech of Diotima, in the Banquet of Plato; Four Hymns, &c. &c. with an Introduction, in which the Meaning of the Fable is unfolded.* 8vo. 170 pa. Price 4s. in boards. Leigh and Sotheby. 1795.

OUR learned readers need not be informed, that Lucius Apuleius was a platonic philosopher, a native of Madaura in Africa, who flourished in the second century. He was, perhaps, as much a wit, as a philosopher; and his satirical romance of the Golden Ass is conceived by many, rather to rank him with the Lucians, than the Plotinuses of antiquity. The learned translator, Mr. Thomas Taylor, who now presents the public with the elegant fable of Cupid and Psyche, which forms a beautiful part of Apuleius's work, is of a different opinion. He understands the fable as an enigmatical representation of the lapse of the human soul, from the intelligible world to the earth, and under this idea, his attachment to the platonic system has induced him to translate it, and to prefix to the translation an elaborate explanation of it's mystical meaning. In order to understand this explanation, it is necessary to be acquainted with the metaphysical notions of the later platonists; and in order to be satisfied of it's propriety, and to read it with delight as a beautiful picture of the intellectual world, some portion of the translator's enthusiastic zeal for the platonic system may be requisite. Not being initiated into these mysteries, we must content ourselves with simply announcing this publication to our readers as a good translation of a very curious relic of antiquity, in which the literal meaning of the original is, on the whole, fairly and handsomely represented. Though no part of this fable can be perfectly understood without perusing the whole, we shall copy, for the satisfaction of such of our readers as have access to the original, the concluding passage.

P. 89.—' Having thus spoke, he [Jupiter] ordered Mercury immediately to summon all the gods to attend, and at the same time to proclaim, that if any one of the celestials was absent, he should be fined ten thousand pieces of money. Through fear of this, therefore, the celestial theatre being immediately filled, lofty Jupiter, sitting on his sublime throne, thus addressed the assembly of gods: " Ye conscript gods, whose names are registered in the white roll of the muses, you are all well acquainted with that youth whom I have reared with

my

my own hands, and the fiery impetus of whose first years I thought would have been restrained by some bridle or other. It is sufficient that he is every day defamed in conversation for the adulteries and all manner of corruption of which he is the cause. Every occasion of this is to be taken away, and his puerile luxury ought to be bound in nuptial fetters. He has made choice of a girl, and deprived her of her virginity. Let him therefore hold her, let him possess her, and embracing Psyche, always enjoy the object of his love." Then turning his face to Venus—"Nor do you, my daughter," said he, "be sorrowful on this occasion, nor fearful that your pedigree and rank will be disgraced by a mortal marriage; for I will now cause the nuptials not to be unequal, but legitimate, and agreeable to the civil law." Immediately after this, he orders Mercury to bring Psyche to Heaven, and as soon as she was arrived, extending to her a cup of ambrosia—"Take this," said he, "Psyche, and be immortal, nor shall Cupid ever depart from thy embrace, but these nuptials of yours shall be perpetual."

'Then, without delay, the wedding supper was served in in great abundance. The husband reclining at the upper end of the table, embraced Psyche in his bosom; and in this manner Jupiter was seated with Juno, and after them the other gods and goddesses in their proper order. Then Jupiter was presented with a bowl of nectar, which is the wine of the gods, by that rustic youth [Ganymedes], his cup-bearer; but Bacchus supplied the rest. Vulcan dressed the supper; the hours purpled over every thing with roses and other fragrant flowers; the graces scattered balsam; the muses sung melodiously; Apollo accompanied the lyre with his voice, and Venus, with unequalled harmony of steps, danced to the music. The order too of the entertainment was, that the muses should sing the chorus, Satyrus play on the flute, and Pan speak to the pipe. Thus Psyche came lawfully into the hands of Cupid, and at length, from a mature pregnancy, a daughter was born to them, whom we denominate Pleasure.'

The translator, in the poetical pieces annexed, has shown considerable powers of versification; for it is certainly a difficult task, to express in harmonious verse the abstract and obscure conceptions of the platonic philosophy. The writer's devotion supplies the place of a muse. Of her productions we must treat our philosophical readers with a specimen, in a part of the author's Hymn to Venus, which, however, we must own, though we are disposed to admire, we do not altogether understand. P. 121.—

' TO VENUS.

' A lucid, royal, foam-begotten fount,
The second monad of the solar gods,
By sov'reign Jupiter produc'd, I sing.
Hail parent goddess! secret, fav'ring Queen,
Whose all-prolific deity first shines
Harmonic 'midst the *supermundane* gods;
And thence according streams of beauteous light,
The source of union to material forms,
Diffuses wide thro' Nature's flowing realms.
The amatory impulse which pervades,

C c 3

Allurea

Allures, and raises all things by its power,
 From thee, as from its fontal cause, proceeds:
 And thy unbounded mental splendor draws
 To beauty's self, its progeny divine.
 Mother of Loves! a wing'd immortal tribe,
 Whose triple order, with resistless sway,
 The ever-changing race of mortals rules.
 The greatly-wise of old, in sacred hymns,
 Divinely mystic, thee as Night invoc'd,
 Because th' exemplar of thy splendid form
 Subsists in union awfully occult,
 Amid the great intelligible gods.
 Thee too, as Lyfian Bacchus, they ador'd,
 Because thou pour'st, as from an endless fount,
 Th' intoxicating streams of beauty's light,
 Which vig'rous agitate th' enraptur'd soul,
 And aid her to dissolve her natal bonds:
 To fly indignant from the realms of night,
 And gain th' eternal palace of her fire.
 Once in truth's splendid and immortal plain,
 With thee in blest deific union join'd,
 Th' unknown pulchritudes of mystic forms,
 Which shine apparent in a lucid place,
 Beyond the sacred mental Heav'n, I saw.
 But when the latent seeds of mad desire,
 With gradual evolution silent spread,
 And rous'd the baneful tendency to change;
 My wretched soul her mental eye withdrew
 From perfect beauty's progeny divine,
 And all the splendid forms contain'd in thee,
 And heedless gaz'd on matter's fraudulent face.
 Then earthly images with guile replete,
 Like thee appearing to my clouded sight,
 The figur'd eye of phantasy assail'd,
 And caus'd oblivion of supernal goods.
 Unhappily from thee, I then retir'd,
 And downward verg'd, as earthly love increas'd,
 Till with insanity my soul was fill'd,
 And into Hyle's stormy darkness hurl'd.'

The rest of the pieces are in the same sublime strain.

It is much to be regretted, that this author's enthusiastic, and almost idolatrous, veneration for a system of theology, which was, perhaps, never understood, and which the world is certainly grown too wise to think of reviving, should create such a prejudice against him, and his writings, as in any degree to deprive the world of the advantage, and himself of the benefit, of his learned industry. He is, we believe, well qualified to translate Plato, and we hope he will meet with sufficient encouragement to complete that useful undertaking.

ART. XXIII. *A Collection of Poems, on various Subjects, including the Theatre, a Didactic Essay; in the course of which are pointed out, the Rocks and Shoals to which deluded Adventurers are inevitably exposed. Ornamented with Cuts, and illustrated with Notes, Original*

nal Letters and curious incidental Anecdotes. By Samuel White. The Second Edition, carefully revised, &c. By Edward Athenry White, F. C. T. C. D. 8vo. 399 pages. Exshaw, Dublin. 1792.

THIS volume is ushered in by a long and illustrious list of subscribers, the greater part of which, it seems, have been pupils of the author; after the long and tedious confinement of the day, which the profession of a schoolmaster necessarily requires, Mr. W. found an honourable relaxation in weaving little chaplets of poetry. His leisure hours of evening were also frequently devoted, together with those of a choice and very respectable circle of friends, to the performance of private plays. The didactic essay, which is called 'The Theatre,' was originally written on the performance of Jane Shore. It takes a cursory view of several principal actors, sketches the various qualifications which are necessary to acquire celebrity, and the general causes of failure; in it the discouragements attending the *professional* character of a player are forcibly elucidated, by several unfortunate examples; and one great object of the author seems to have been, the dissuasion of young people from misapplying those talents to the stage, which might be more usefully and honourably employed, in performing some character of respectability on the great theatre of the world. Much collateral matter is introduced in a preliminary advertisement, a defence of the author from any charge of plagiarism, which might be brought against him, for having, here and there, interwoven some favorite phrase or sentiment of other poets into his own 'Theatre.' The defence was perfectly unnecessary, for if none of us profited by the sentiments of our predecessors, literature would soon hang her head. Mr. W., however, has amused us with tracing the sources from which many of our celebrated poets have drawn their most beautiful productions. A long and very curious extract is given of the 'Floure of the Commaundements,' from an old folio in black letter, printed by Wynkin de Worde, an account of which may be found in Herbert's edition of Ames's *Typographical Antiquities*: to this ancient book, Milton is probably indebted for his Description of Sin, and Parnell for the particulars of his Hermit. In the notes and illustrations are several very curious anecdotes of celebrated characters, Moscop, Digges, Wilder, Mrs. Bellamy, Alexander Stevens, &c. and of Charlotte, the unfortunate daughter of Colley Cibber. The following anecdote of the latter, is highly interesting.

P. 282.—'Cibber the elder, had a daughter named *Charlotte*, who also took to the stage; her subsequent life was one continued series of misfortune, afflictions and distress, which she sometimes contrived a little to alleviate by the productions of her pen. About the year 1755, she had worked up a novel for the press, which the writer accompanied his friend the bookseller to hear read; she was at this time a widow, having been married to one Charke a musician, long since dead. Her habitation was a wretched thatched hovel, situated on the way to Islington in the purlieus of Clarks-well bridewell, not very distant from the new river head, where at that time it was usual for the scavengers to leave the cleanings of the streets, and the priests of Cloacina to deposit the offerings from the temples of that all-worshipped power. The night preceding a

heavy rain had fallen, which rendered this extraordinary feat of the muses almost inaccessible, so that in our approach we got our white stockings enveloped with mud up to the very calves, which furnished an appearance much in the present fashionable style of half boots. We knocked at the door (not attempting to pull the latch string) which was opened by a tall, meagre, ragged figure, with a blue apron, indicating, what else we might have doubted, the feminine gender. A perfect model for the copper captain's tattered landlady; that deplorable exhibition of the fair sex, in the comedy of *Rule-a-Wife*. She with a torpid voice and hungry smile desired us to walk in. The first object that presented itself was a dresser, clean, it must be confessed, and furnished with three or four coarse delf plates, two brown platters, and underneath an earthen pipkin and a black pitcher with a snip out of it. To the right we perceived and bowed to the mistress of the mansion sitting on a maimed chair under the mantle piece, by a fire, merely sufficient to put us in mind of starving. On one hob sat a monkey, which by way of welcome chattered at our going in; on the other a tabby cat, of melancholy aspect! and at our author's feet on the flounce of her dingy petticoat reclined a dog, almost a skeleton! he raised his shagged head and eagerly staring with his bleared eyes, saluted us with a snarl. "Have done, Fidele! these are friends." The tone of her voice was not harsh; it had something in it humbled and disconsolate; a mingled effort of authority and pleasure—Poor soul! few were her visitors of that description—no wonder the creature barked!—A magpie perched on the top rung of her chair, not an uncomely ornament! and on her lap was placed a mutilated pair of bellows, the pipe was gone, an advantage in their present office, they served as a succedaneum for a writing desk, on which lay displayed her hopes and treasure, the manuscript of her novel. Her ink-stand was a broken tea-cup, the pen worn to a stump; she had but one! A rough deal board with three hobbling supporters was brought for our convenience, on which without farther ceremony we contrived to sit down and entered upon business—The work was read, remarks made, alterations agreed to, and thirty guineas demanded for the copy. The squalid handmaiden, who had been an attentive listener, stretched forward her tawny length of neck with an eye of anxious expectation!—The bookseller offered, five!—Our authoress did not appear hurt: disappointments had rendered her mind callous; however some altercation ensued. This was the writer's first initiation into the mysteries of bibliopolism and the state of authorcraft. He, seeing both sides pertinacious, at length interposed, and at his instance the wary haberdasher of literature doubled his first proposal with this saving proviso, that his friend present would pay a moiety and run one half the risk; which was agreed to. Thus matters were accommodated, seemingly to the satisfaction of all parties; the lady's original stipulation of fifty copies for herself being previously acceded to. Such is the story of the once-admired daughter of Colley Cibber, poet laureate and patentee of Drury-lane, who was born in affluence and educated with care and tenderness, her servants in

in livery, and a splendid equipage at her command, with swarms of time-serving sycophants officiously buzzing in her train; yet unmindful of her advantages and improvident in her pursuits, she finished the career of her miserable existence on a dunghill.

'The account given of this unfortunate woman is literally correct in every particular, of which, except the circumstance of her death, the writer himself was an eye-witness.'

Mr. W.'s. poetry is miscellaneous and unequal, but the present volume will afford considerable entertainment to most who may peruse it.

ART. XXIV. *The Sea-Side, a Poem, in a Series of familiar Epistles, from Mr. Simkin Slenderwit, summerising at Ramsgate, to his dear Mother in Town.* Folio. 52 pages. Ramsgate, Burges's. 1797.

THIS poem is written in the same easy, fluent, and familiar verse, with that well-known and very popular production of Mr. Anstie, the New Bath Guide. Without drawing any comparison between these two performances, we may observe of the present, that it contains precisely that mixture of sentiment and satire, of good-natured raillery, and humourous description, which is likely to afford entertainment to many, without injuring the feelings of others. The "Sea-Side" contains six epistles, with which Mr. S. amused the company at Ramsgate for six successive weeks. Our readers, we doubt not, will be much pleased with the following invocation to the Ocean.—P. 8.

'O! ocean! thou guardian and friend to mankind,
To the best of thy favours, how many are blind!
The merchant, who cares but to live like himself,
Extols thee for floating home coffers of pelf:
The alderman, pours out his thanks to his God
Who stock'd thee with salmon, and turbot, and cod:
The scholar, who knows not the blessings of home,
Sings thy waves so transporting, which grant him to roam,
And shew him old Peloponnesus at Rome: }
Which lead him to climes, fam'd for Pompeys and Neros,
And bring him to plains, trod by consuls and heros:
While philosophers, poring from midnight till noon,
Make us stare with their tales of thy jig to the moon.

'But I thy waves honour, with just veneration,
For diffusing such good o'er the whole of this nation.
In infancy, thou, while we struggle and squall,
Driv'st off scrophula, rickets, and weakness and all:
'Tis thou giv'st to Jacky and Susan—sweet pair!
The blessing they've languish'd so long for,—an heir:
Returning from thee, with thy bounties elate,
Sue brings home a boy to retain the estate:
'Tis thou giv'st the rake, weak with revels and pain,
To pick up his crumbs and go to it again:
'Tis thou giv'st the demirep, slave to disease,
Again to recover her talent to please:

'Tis

'Tis the virtue supreme of thy catholic wave,
 That so many poor mortals each summer doth save:
 That, as potent as magic, the aged makes young,
 And turns, by its tonic, the tender to strong:
 That rescues their lives from the grave and from crutches,
 If it wash but a beggar, a duke, or a duchess.

' Then O! may thy waters, for ages yet longer,
 Continue this nation to cleanse and make stronger:
 May they wash off decrepitude, lengthen our lives,
 And fasten the knot 'twixt our husbands and wives:
 Grant them conjugal bliss, such as sent from above,
 And give them each year a sweet pledge of their love:
 Make us potent in council and wise in debate,
 To keep off our enemies far from our state.

' And O! may thy borders each summer display
 A group thus harmonious, thus lively and gay!
 Where, unanimous all, there's no struggle, or strife,
 But to throw away money and treasure up life.'

ART. XXV. *First Flights*, by John Heyrick, Junior, Lieutenant in the Fifteenth (or King's) Regiment of Light Dragoons: *Containing Pieces in Verse on various Occasions*. 4to. 61 pages. Price 2s. 6d. Dilly. 1797.

WE were sorry to be informed by an advertisement prefixed to these poems, that the gentleman who composed them was suddenly called from this world, while yet the proof sheets of the latter part were in his hands: it is added, that, 'whatever may be thought of his poetry, the author will be remembered by all who knew him, as a man of superior talents, a soldier of undaunted courage, and a gentleman of unbounded liberality.' These productions appear to have been the employment of a vacant hour; they are of a light and amusing nature, and bespeak the author to have united an elegant mind with a warm and affectionate disposition. "The African Picture," addressed "to the Sympathetic," attests, that Mr. H.'s profession had not deadened his mind against the horrors of slavery and the impious hypocrisy of statesmen. The following few stanzas, on "Retirement in Winter," are so very delicate and simple, that we doubt not, they will be perused with pleasure.—p. 37.

' Howl on ye winds that rudely hurl

The storm about my cot,

I'll closer press my lovely girl,

And bless my happy lot.

' Though you unroof our little shed,

I'll fold her from your rage,

Whilst Love, the guardian of our bed,

Shall all your force assuage.

' I'll tell her fiercer storms shall rend

The proud ambitious great,

Whose lofty heads must learn to bend

Amidst the pomp of state.

We'll

- ' We'll envy not the rich, my girl,
The proud, the great, the gay;
But learn to live, and love as well,
Nay, better far than they.
- ' Richer than theirs our hearts shall be,
And purer far our bliss;
Then let the great ones envy me,
When those sweet lips I kiss.
- ' Though mutual toil must spread our board,
Content and peace shall bless it,
And if such joy no rank afford,
Why let the lordling guess it.'

ART. XXVI. *The Church, A Poem.* B* the Reverend John Sharpe, B. A. late Scholar of Trinity College, Oxford. 4to. 62 pages. Price 2s. 6d. Vernor and Hood. 1797.

THE *reverend* John Sharpe? what! are the priests of the sacred temple to be satirized with impunity by one of their own order? Where are thy thunders, holy mother! that this thine irreverent son dares expose to public and profane inspection the dark, mysterious and *winding* labyrinths, which lead to thy preferments? Where are thy whips, thy fetters, and thy faggots, that he should have the hardiness to mock thy mitres, and insult thy stalls? but alas! good mother!—thine aged arm grows feeble.

The object of the present poem is to hold up, for observation and ridicule, some among those numerous follies, which have brought the clergy into disrepute. Mr. S. has occasionally relieved the dullness of didactic poetry, by a beautiful and appropriate simile, and has delivered his advice to candidates for curacies, vicarages, lectureships, and lawn-sleeves, with considerable humour and vivacity. After a sketch of the suppliant and smiling deportment, necessary for obtaining a curacy in the vicinage of London, our author has the following lines—P. 15.

' Learn then this mournful truth, ye rev'rend tribe,
Who seek applause around Augusta's walls,
Where thick the scatter'd villages appear
In beauteous landscape, learn this mournful truth,
'That worth and stubborn virtue are the plants
Least suited to the soil, the monarch oak
Which braves inclement winter's furious storms
Thrives not in sand, be there the willow placed
Which bends its flexile branches to the gale.'

Some of Mr. S.'s delineations of his clerical brethren are drawn with a striking accuracy of outline; we select the following as a favourable specimen.—P. 28.

' But soft ye now, for lo the prayers are o'er,
And to the pulpit with slow pace proceeds
The coxcomb clerical; no straggling hair
Mars the fair oval of his angel face,

No

No sloven gait disturbs the floating folds
 Of silken robes which rustle as he walks.
 Graceful his passage up the winding stairs
 Which shew the satin garb, the silken hose,
 While beams the spangled buckle's gorgeous glare,
 And darts its silver radiance all around.
 Now with uplifted eyes to that mild God,
 Who knows the hidden secrets of the heart,
 Fervent he prays, to shew the diamond ring
 Which sparkling glitters on his lily hand.
 Then from his knees with modish air erect
 He rises, and with voice harmonious names
 The subject of the subsequent harangue,
 Made to delight, but not instruct his flock,
 Too haughty they to learn, to dictate he
 Much too well-bred, or call them sinful men.
 On he proceeds throughout the mild discourse,
 No knotty point of doctrine to explain,
 Or teach religion as the system pure
 Whence moral worth with sanction'd ardour flows:
 These to the pastors of an homelier tribe,
 The teachers orthodox of humble swains,
 Lost in the solitude of country cures,
 Content he leaves, with literary lore;
 His the grand object, by the plausible tale
 Of modern eloquence, and accent pure
 Of chastest language, to secure his fees,
 His evening parties, and what best promotes
 His temporal interest in the present world.'

On the whole, the present poem is executed with considerable spirit: it contains, however, several harsh, prosaic lines. Blank verse, indeed, is hardly so well adapted to humorous subjects as free and easy rhyme.

ART. XXVII. *The Reign of Liberty, a poetical Sketch.* By Joseph Jackson. 4to. 16 p. Price 1s. Parsons. 1797.

THE Author of this poem declares he has not yet attained his *seventeenth* year! That his production should be distinguished by an excess of enthusiasm is not to be wondered at, or that he should be led to anticipate a speedy and a lasting reign of liberty. May his prophecy be fulfilled! Mr. Jackson is not destitute of poetical talents, which, if carefully cultivated, may at some future period give birth to many estimable effusions. He should be reminded, however, that the shoots of spring occasionally exhaust, by an untimely vigour, the plant which might have bent down with fruit, had it's early luxuriance been judiciously repressed.

ART. XXVIII. *Christ's Hospital, a Poem.* By T. S. Surr. 4to. 37 p. Price 2s. 6d. Longman. 1797.

THIS poem is dedicated to the numerous and respectable individuals, educated in Christ's hospital: the object of it is to awaken in their

their minds the remembrance of past scenes, to pay a tribute of gratitude to the founders and benefactors of the institution, and display its beneficial influence on the arts, sciences, and religion of the country. The poem opens with the praise of charity, and passes on to an eulogy of Edward VI, the founder of this, and other valuable institutions. We cannot speak in very commendatory terms of Mr. Surr's poetical genius; it is somewhat languid, and somewhat cold; but he is a modest man, as the choice of his motto, which is remarkably appropriate, will attest:

—“ If unhappily deceiv'd I dream,
And prove too weak for so divine a theme,
Let charity forgive me a mistake,
That zeal—not vanity—has chanc'd to make,
And spare the poet for his subject's sake.”

COWPER.

E. D.

PHILOLOGY.

ART. XXIX. *An Essay on the Originality and Permanency of the Biblical Hebrew: with an Application to the leading Principle of a modern Unbeliever, who denies the Existence of any written Word of God.* By the Rev. Gerald Fitz-gerald, D. D. S. F. T. C. and Professor of Hebrew in the University of Dublin. 8vo. 237 p. Price 10s. 6d. Dublin, Mercier and Co.; London, Robinfons. 1796.

THIS volume is presented to the public chiefly as an antidote to the poison, which is supposed to be contained in Paine's *Age of Reason*. The learned professor thinks, if he can prove that the *Biblical Hebrew* is the primitive tongue, which was kept unpolluted, even after the confusion of Babel, in the family of Peleg and Abraham, and that it has been still essentially the same as it now exists in the Jewish scriptures, he shall have overturned the great argument of his incredulous adversary.

We are sorry to be obliged to remark, that Dr. F. has, in some measure, committed his cause, by propping his reasoning upon a double hypothesis, which few Christian critics, we believe, will at this day defend; and which himself has but badly supported.—He would prove the originality of the biblical Hebrew from the longevity of the antediluvian patriarchs: but this supposes, that the antediluvian patriarchs spoke biblical Hebrew; which he has not proved; and which is not even probable.—He would prove, that the language of the antediluvians was preserved incorrupted in the family of Peleg and Abraham, a supposition still less probable than the former. But if these two fundamental suppositions, or assumptions, be withdrawn, what becomes of the structure raised on them? However, let us hear the author himself.

P. 28.—“ From the longevity of the patriarchs it may, in the first place, be inferred, that the language, in which Moses wrote the Pentateuch, was that, which all men used both *before* and *after* the flood, or, that universal one alluded to in Genesis, (xi. 1.) where it is said that “the whole earth was of one language, and of one speech,” or dialect; for Noah survived the flood 350 years, of which the last 110 were subsequent to the dispersion; and Shem, the son of Noah, was

many

many years cotemporary with his descendant Abraham, who was born two years after the death of Noah, and in whose family the same common language, whatever it was, must have continued, 'till the *going down* of the children of Israel into Egypt, and, of course, to the time of Moses, who having received the law from Mount Sinai, in the third month after their departure, (Exodus xix. 1.) wrote it in the hebrew characters—the same, as I shall hereafter prove, with what we have at this day in our Bible: The hebrew, therefore, must have been the language of the post-diluvian patriarchs—a language, which, we have every reason to suppose, they were as careful to keep pure, and distinct from that of the egyptians, as they did their religious rites and ceremonies.

‘ And, as the hebrew was the patriarchal, so will it appear to have been, also, the primitive language of mankind; for, if we extend the same mode of argument to the ante-diluvian patriarchs, whose longevity is recorded in the book of Genesis, we may thence collect, that Methuselah, who lived to the very year of the flood, had been 243 years cotemporary with Adam—that Shem, the son of Noah, had been about 97 cotemporary with Methuselah—and that Jacob, the grandson of Abraham, had been 50 years cotemporary with Shem; and was 130 when he went down into Egypt; so that no more than three persons, *Methuselah, Shem* and *Jacob* were necessary to hand down the names and knowledge of things from Adam to the time when the children of Israel went down into Egypt; that is, through a space of more than 2230 years; and there being no reason to suppose any change in the original language, previous to the confusion and dispersion, it follows, that it must have continued afterwards unaltered, at least to the days of Moses.

‘ Hence we are warranted to conclude, that, since God chose to *write* his law in the hebrew language, when he delivered it to Moses, this must have been the original language; in which he had also addressed Adam, and out of which, after the dispersion, all other ancient languages were formed.’

We must be permitted to say, that this conclusion is by no means deducible: and we may venture to add, that few intelligent readers will view it in a different light.—Besides, we do not see what effect this mode of argumentation can have upon a Painist, who will not scruple to call the longevity of the antediluvians a jewish fable.

But let us grant, that it is a genuine history, and grant moreover, that the language of the antediluvians was *one and indivisible*, which had received no alteration in the course of 1656 years; will it hence follow, that the biblical Hebrew was that language? Yes, says Dr. F. it was the same language; for ‘ it is natural to think, that when God confounded the speech of the builders of Babel, he [Abraham] though born and bred in Chaldea, might *not* have used the corrupted language there spoken after the confusion, insomuch as the original, or primeval tongue, *might* have been retained perfect in his particular tribe or family, *which had no concern in the building of Babel.*’ But pray, how do we, or how does Dr. F. know, whether they had no concern in the building of Babel? If we be allowed thus to turn *may*s and *mights* into arguments, we may prove almost any thing.

A somewhat more specious argument in favour of the originality of hebrew is that derived from it's proper names, in which there is, generally, some analogy to appellative significations,

P. 36.—Thus,

r. 36.—Thus, אָדָם *Adam*, is derived from אֲדָמָה *adama*, earth, out of which he was formed: חַוָּה *chava*, *Eve*, from חַי *chai*, life, or to live, “because the mother of all living,” Gen. iii. 20.—קַיִן *Cain*, an acquisition, from קָנָה *kana*, to get, “because gotten from the Lord,” Gen. iv. 1.—שֵׁת *Setb*, from שָׁתָה *Suth*, put, because put or “appointed another seed instead of Abel,” Gen. iv. 25. חֲנוּךְ *Enoch*, from חָנַךְ *chanac*, to dedicate, because he was born when the city, which his father Cain built, was dedicated. Gen. iv. 17.

Thus also, מֶתְשֶׁלַח *Methuselah*, is derived from מוּת *muth*, to die; and שָׁלַח *Shalach*, to emit or let loose, i. e. the waters, for he died but a few months before the flood: And נֹחַ *Noah*, from נָחַם *nuach*, which signifies rest or comfort—a name given him by his father Lamech, because he was to be a relief to him in his laborious employments, Gen. v. 29. or, in reference to the deluge, intimating prophetically, that he was to be the comforter and restorer of a desolated world.

We could object to several of these derivations: we could object to the very first of them: we could say that *Adam* is not naturally drawn from *adama*. We could assert that *Cain* cannot, according to the ordinary rules of hebrew grammar, be derived from *kana*. But we will not cavil: we will only observe, 1st. That these proper names are equally significant in the other oriental dialects, or might easily be made so by a slight paronomasia. 2dly. That the saxon language, or the irish language, might be proved to be the primitive tongue, by the same process. 3dly. That we are uncertain whether or not the jewish-historian, or genealogist, accommodated the paronomasias of other languages to his own: in the same manner as the greek translator of the history of Susanna must have accommodated the hebrew, or chaldee words of Daniel to σχινον and πειρον; or as Symmachus changed אִישׁ and אִשָּׁה into ἀνὴρ and ἀνδρῆς.—In short, we cannot see any force in this argument.

Nor do ‘the precision and varied signification of hebrew roots’ prove the priority of that language: they only prove it’s barrenness: and barren it certainly is compared with the arabic.

In part second our author attempts to prove the priority and permanency of the present hebrew letters: which ‘may be defined,’ says he, ‘contracted delineations of the objects which they signify.’ Thus ALEPH signifies an ox, captain, leader, &c. BETH a receptacle, or place where any thing is contained. GHIMEL a camel, from it’s resemblance to the long neck of that animal, &c.—But these names are equally significant in the syriac, chaldee, and arabic: and we believe, that a little ingenuity would find equal resemblances with the figures of the things signified in any of the oriental alphabets, even of the present day.

Chapter fifth is chiefly employed against Dr. Kennicott’s arguments in favour of the samaritan copy of the Pentateuch, and in support of Hottinger’s system, which we believe to be very ill founded; and we just now learn, that Dr. Kennicott will soon have a powerful defender against all his antagonists.

The sixth chapter treats on the septuagint version, which Dr. F. thinks was made not from a samaritan but a jewish exemplar—on the samaritan characters—palmyrene inscriptions—coins dug up in Judea—hebrew final letters: in all which there is nothing new, or said in a new manner.

The

The contents of ch. vii we will give in the author's own analysis:

P. 138.—'The supposed change of letters by Ezra unfounded—credulity of St. Jerome—the autograph of Moses—not the only book of the law preserved by the jews during their captivity—argument from Targums answered—no two fold character in use among the jews—Bruce's argument in favour of the ethiopic—does not affect the antiquity of the hebrew—the hebrew alphabet the original or parent alphabet—summary of the foregoing arguments—collectively taken they demonstrate the originality and purity of the biblical hebrew—an objection from the points.'

In part iii, ch. 8, the author treats on the antiquity of the hebrew vowel-points: of the existence of which he finds no decisive proof till after the time of Christ. In this we perfectly agree with him; as well as in the assertion, that the points are no essential part of the hebrew.

The ninth and last chapter is an *application* of all that precedes to the *leading principle of Paine's Age of Reason*.—The proposition of this writer is, that "human language, whether in speech or in print, cannot be the vehicle of the word of God—" which proposition he founds on "the want of an universal language—the mutability of language—the errors to which translations are subject—the possibility of totally suppressing such a word—the probability of altering it, or of fabricating the whole, and imposing it on the world."—We will now subjoin Dr. F.'s answers entire to the first and second of these objections.

P. 190.—'But the weakness of this foundation, on which he has reared his deistical system, called the Age of Reason, for the purpose of overthrowing both the Old and New Testament, will soon appear, on applying the principles of the foregoing essay: For human language, having been the gift of God to man, must be adequate to the end for which he gave it: consequently, it must be the proper means of communication from him to man, as it is from one man to another: The *want of universality* is no objection in this case—it is nugatory, if the original language, in which the word of God was revealed to us, be still in being; for though this language ceased at the confusion to be universally spoken, for those wise reasons which a good and merciful God saw necessary in the then state of the world, yet its authenticity is not diminished on that account; the books of the law were written in it, under the same divine agency, that first enabled Adam to speak it—they were preserved in the ark—they were preserved in the temple—they were received and revered by all orders of the people, as of Divine origin—they were, with other books of Scripture extant in the time of Ezra, formed into a regular and authentic canon, from which versions were afterwards made into the greek—syriac and other languages of antiquity: To reject these, because none of the languages, in which they are conveyed to us, is an universal one, would be as unreasonable as to reject the Memorables of Xenophon, or the moral precepts of Cicero, because the languages, in which they are written, are not distinguished by universality.

'Nor less unreasonable is the objection of *mutability*, to which languages are liable: What critic in classical learning ever rejected the writings of an eminent greek or latin author, on account of the alterations these languages have undergone? Are the Iliad and Æneid held in less estimation on this account, or, because the characters, in which they

they are now printed, differ from those in which they were first written? perhaps, Mr. Paine expects, that the autographs or original manuscripts of the several books of the Old and New Testament should have been preserved, as proofs of their authenticity: Since the invention of printing autographs are useless, and to expect their preservation until that period, would be to expect the interposition of a miracle; a thousand years is considered as a great age for a manuscript, and, perhaps, the oldest, that can be produced, is not prior to the sixth century.

Be this as it may, the mutability of other languages applies not to the hebrew, which has invariably preserved the characteristics of originality—especially in its letters, which are, in a peculiar manner, calculated for durability: This I have already proved, and have only to add, that the art of expressing sounds by such characters, and the varied combination of a very few of them, to express words infinite in number, seems to be “such knowledge as was too wonderful and excellent for man! he could not attain unto it.”

How far these arguments will weigh with Mr. Paine, we know not: but they certainly deserve his consideration. It is but justice to say of Dr. F., that he writes with great modesty, and liberality of sentiment; and that although, in our opinion, he often argues illogically, his style is always clear and unaffected. P.

POLITICS. POLITICAL ECONOMY.

ART. XXX. *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret Meetings of Free Masons, Illuminati, and reading Societies. Collected from good Authorities by John Robison, A. M. Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh. 8vo. 596 p. Price 6s. in boards. Edinburgh, Creech; London, Cadell and Davies. 1797.*

BEFORE we offer to the public the remarks on this work, which the perusal of it has suggested to our minds, we must observe, that we are not of the *initiated*, neither *masons* nor *illuminati*, *brothers of the union*, nor members of the corresponding revolution or jacobin societies.

We take our knowledge from the book itself, on the subjects on which it treats, and we shall judge of it's contents by internal evidence; without bias or prepossession we shall estimate the credibility of it's statements, and the force of it's reasoning, determined to obey the poet's advice, and to

“Nothing extenuate, nor ought set down in malice.”

Conspiracy is a cry, which naturally awakens the curiosity of the public, and, we doubt not, that the multitude will take up this book with great earnestness; for if men be interested in reports of a petty conspiracy, with what emotions must they be agitated, when they hear of a conspiracy against *all the religions and governments of Europe*, of which proofs are proclaimed by a grave and learned professor!

After all, here is little wonderful. A plain tale, made prolix by labour, and mysterious by comment. A little assistance has perhaps
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been given our professor, by a talent not uncommon in his country, second sight.

The simple tale is this. Tyranny and superstition existed, in their worst forms, on the continent of Europe; this is proclaimed aloud by the author, in proof of which we need only refer the reader to the 60th and 102nd pages, although a more ample satisfaction will be obtained by reading the whole work.

Civil and ecclesiastical authority thus combined to suppress the expression of any sentiments, hostile to tyrants, and in favour of mankind.

For the purpose of serving the *builders* of all countries, societies of *Free Masons* had been long established, with a ceremonial accommodated to the ideas and habits of chivalry. The policy of these societies had fixed upon some secrets, the mutual possession of which inspired a confidential intercourse among the members. Enlarging their plan, only, we presume, to increase their funds, the masons received those who were not of their trade. They thus became a large society. Every mason was obliged to sacrifice some *money*, as a member of this institution, for the good of others. This he was encouraged to do, by discourses concerning the duty of brotherly love, and universal benevolence. Masons were of all countries. Charity and benevolence were therefore described as limited by no country, no differences in religion or government, but of universal and eternal obligation.

A society of brothers, confiding in and conversing freely with each other, was thus formed. All freedom of debate and discussion, on religion, government, law, and whatever interests mankind, was proscribed by the tyrannies of Europe. Before the reformation, the human mind slept; its energies, its powers were dormant and frozen. Luther preached, and men began to think, reason, converse. But the lynx-eyed governments of Europe watched every motion, and all was suspicion and distrust. The free-masons, in their lodges, confided in each other, and exclusively enjoyed freedom of discussion and debate. This was indeed a privilege; their numbers increased, and the collision of mind produced different opinions, some true, and some false. These differences produced schisms; and the society of the illuminati thus rose out of the masons: the illuminati were suppressed; the german union rose out of their ashes; and at the commencement of the french revolution, the revolutionists borrowed their scheme of the jacobin club, from the societies of free-masons.

And this, gentle reader, is the whole tale, offered by professor R., with many horrid circumstances, as a mighty conspiracy against all religion and all government.

“Trifles light as air, are to the jealous confirmation strong,
As proofs of holy writ—”

Mr. R. is so extremely suspicious of the new philosophy, he thinks he sees it every where. He “sees atheism in clouds, and hears it in the wind.” The very words “*brotherly love*” and “*benevolence*” are enough for our professor, they are proofs of

“Treasons, stratagems and crimes.”

We do think an ingenious writer, without being a professor, might exhibit similar proofs of a conspiracy from the history of the venerable people called quakers.

They hold all ecclesiastical establishments profane, irreligious and tyrannical; they hold the obligation of *brotherly love* and *universal benevolence*; they hold the *equality of mankind*; they have a general correspondence through all their meetings, delegates constantly moving, and one day at every quarterly meeting set apart, for *private business*. The exoteric doctrine of these people we know, but with their hidden mysteries we are unacquainted.

The exoteric doctrine of the illuminati much resembles that of the quakers; but if Mr. R. have recorded their mysteries faithfully, they, we believe, have nothing, in these respects, in common with our religious sect.

The quakers are most virtuous, industrious, peaceful, honest, worthy members of society: yet we think Dr. Markham, by observing their history, *as given by their enemies*, and the assistance of a little *second sight*, might contrive to exhibit proofs of a conspiracy against all religion and government, set on foot and planned by this sect, which has given him so much disturbance.

Professor R. has in various parts of this work shown the natural causes of infidelity and democracy to be the corruption of the clergy, and the luxury and imbecility of courts. We again refer the reader to the 60th page of this work; and we also invite his observation of the 33d and 34th pages.

But he denounces all *secret societies*. Yet what is the cause of the *secrecy* of political societies? The tyranny which prohibits public discussion. In England we have no *secret clubs*, because we have freedom to assemble in public. This is the proper remedy of all such evils. Hear the professor's own reasoning; he clearly points out the cause of this evil, and it's proper and effectual remedy.

p. 94.—'When the reader considers all these circumstances, he will abate of that surprise which naturally affects a briton, when he reads accounts of conventions for discussing and fixing the dogmatic tenets of free-masonry. The perfect freedom, civil and religious, which we enjoy in this happy country, being familiar to every man, we indulge it with calmness and moderation, and secret assemblies hardly differ from the common meetings of friends and neighbours. We do not forget the expediency of civil subordination, and of those distinctions which arise from secure possession of our rights, and the gradual accumulation of the comforts of life in the families of the sober and industrious. These have, by prudence and a respectable œconomy, preserved the acquisitions of their ancestors. Every man feels in his own breast the strong call of nature to procure for himself and his children, by every honest and commendable exertion, the means of public consideration and respect. No man is so totally without spirit, as not to think the better of his condition when he is come of creditable parents, and has creditable connections; and without thinking that he is in any respect generous, he presumes that others have the same sentiments, and therefore allows the moderate expression of them, without thinking it insolence or haughtiness. All these things are familiar, are

not thought of, and we enjoy them as we enjoy ordinary health, without perceiving it. But in the same manner as a young man who has been long confined by sickness, exults in returning health, and is apt to riot in the enjoyment of what he so distinctly feels; so those who are under continual check in open society, feel this emancipation in these hidden assemblies, and indulge with eagerness in the expression of sentiments which in public they must smother within their own breast. Such meetings, therefore, have a zest that is very alluring, and they are frequented with avidity. There is no country in Europe where this kind of enjoyment is so poignant as in Germany.'

Having made these general observations, we shall now offer some remarks on different parts of this work.

In the 11th page our author says, he has been able to trace a regular attempt, in the lodges, to overturn all morals and religion, for the space of fifty years; and yet he was able to see nothing of this kind when he mixed with them himself on the continent, himself a mason, and a prime favourite of the fraternity in Germany. How will the author reconcile these?

In the 38th page he says, this practice had begun before the year 1743. This also demands his explanation. It is a second sight.

The 41st, 42d and 43d pages are full of strong assertions, of which no proof is offered.

Without the supposition of any existing conspiracy, the reader may account for the french revolution, by facts mentioned in the 60th page, and notorious to all men in Europe.

Unbelief was the natural consequence of facts mentioned in the 81st page, the corruption of the catholic faith, and the inquiry begun by protestants; but nothing of any conspiracy appears. Infidelity is the first waking dream of a mind, which has long slumbered in inactivity, and been subdued by deceit; a *rational faith* is the effect of a long and sober exertion of the best faculties of man.

Page 103, our author says,—' 1777. Professor Weishaupt had long been scheming the establishment of an association, which in time should govern the world.'

In the 217th page he says, ' The undoubted objects of this association are to overturn the present constitutions of the european states, in order to introduce a chimera which the history of mankind shows to be contrary to the nature of man.'

Yet he says, p. 216—' Spartacus [meaning Weishaupt] might tickle the fancy of this order with the notion of ruling the world; but I imagine his darling aim was ruling the order.'—' The happiness of mankind was a tool, which the regentes made a joke of; but Spartacus would rule the regentes.'

Is there no inconsistency in these statements?—In order to fill the mind with horror at the designs of the illuminati, the character of Weishaupt, the founder of the order, is keenly attacked; but we must say, the accusations of this man are not supported with overwhelming evidence. On the mere authority of two books, published by the enemies of this society, and giving letters under fictitious names, which names are here given to different real characters, of which Weishaupt is one, this german professor is made

to confess, that he had attempted to procure abortion of a child with which his sister in law was pregnant by him; that he designed to murder the child, as abortion could not be procured; and if necessary, should the pope refuse to grant a dispensation for their marriage, to murder the mother too.

On this most suspicious authority, this man is again and again introduced as the *murderer Weishaupt*.

We do not credit this statement. That this german professor had gotten his wife with child before marriage, was a fact easily ascertained; and this is, therefore, credible. Weishaupt married the lady, and the child, Mr. R. says, yet lives.

It is not, however, credible, that a man of Weishaupt's cautious, subtle, scheming turn of mind, should accuse himself, and disclose all his horrid purposes of murder, to a friend, in a *letter*, which might hereafter be witness against him; for though the name was fictitious, if the hand-writing could be ascertained, he might have been prosecuted; if it could not be ascertained, why is it ascribed to Weishaupt? It is more probable, that a letter with a fictitious name should be *forged* and published by an enemy; and by an enemy, protected by the government, it was confessedly published; than that a cool-headed, designing, profoundly scheming man, should write such a letter.

Nay, the inference of this murder is all Mr. R's. own; it is not even in the letter, or a *hint* of the murder of the mother. Such is the rage of our respectable professor, for dreadful and bloody accusation! Such are the *proofs* offered to the public; that public will judge, we trust, with less violence of prejudice. It will appear by and by, that professor R. is not sufficiently cautious in receiving accusations (calumnies) even of his own neighbours; and this ought to teach him candour—but the german professor is not at hand to expostulate, and Mr. R. is not called upon to retract these assertions. It ought not to be unnoticed, and noticed it ought not to be forgotten, that on the authority of these two books, and papers, either found or forged, under fictitious names, and published by the enemies of the illuminati, are built all the representations of Mr. R. of the mysteries of this society. On the same authority he states, that there are eight lodges in England connected with this society, and two in Scotland; we do not however, give any credit to this, and Mr. R. condescends to offer no proof, which, if proof could have been had, we believe, he would not have neglected. We should be happy to see Mr. R. produce some proof of this fact, or abandon the whole, that he has built on this authority. In page 207, we find professor R. attempts to prove, that the utopian expectations of the new philosophers are not founded in nature, or the character of man. We are certainly inclined to agree with Mr. R. in this opinion, and we looked with anxiety to the part where he treats on the subject; but all was superficial and unsatisfying. He has added nothing to the arguments, on this subject, to be found in various publications.

To make the german union as odious as possible; and if it were what Mr. R. represents, it cannot be placed in too odious a light; Mr. R. presents us with the life and character of a wretch, unwor-

thy the society of man, of the name of Bahrdt ; but we hope, for the credit of our common nature, that there is a little too much shade thrown into this horrible picture.

The author, however, in our judgment fails in his attempt to bring evidence of systematic conspiracy. That many men had imbibed the principles which brought about the french revolution, previous to that revolution, is a circumstance that cannot be doubted ; and that some of these were free-masons is probable : what then ? Yet this is all that is proved by our laborious professor. Although Mr. R. is anxious for mankind, for all religions and all governments, yet his most earnest zeal is engaged in the protection of our own. We praise the motive, but question the necessity of the zeal. Our monarchy is mild, our church is tolerant, and our assemblies are public ; what has happened in France, the consequence of tyranny and intolerance, need not be feared here. This is our opinion, and the author appears to have embraced the same sentiment. We rejoice we have with him one common opinion : we trust we have many feelings in common with him. When he accuses Dr. Priestley as an atheist, and Dr. Hartley as an idiot, we are proud to have no participation in his sentiments. He has accused one of his neighbours of an assertion, which appears to be false ; as much appears to us to be, that he has not yet retracted ; which assertion he has authorized us to contradict, in the following words. ‘ The author of *Proofs of a Conspiracy against the Religions and Governments of Europe*, thinks himself bound to inform the public, that the declaration of an eminent follower of Dr. Priestley, in page 485, that he would willingly wade to the knees in blood, to overturn the kirk of Scotland, is ill founded. He has discovered after a minute enquiry, that such a sentiment was not expressed on that occasion, by the person alluded to, and that this person disclaims all sanguinary proceedings, particularly in religious matters.’

Mr. R. has done himself more honour by this retraction, than by all the labour he has bestowed upon his book ; and we hope from this specimen of his candour, to hear of further minute inquiry, and more retraction.

We have no fears for religion. What nature contains, only demands inquiry, to be discovered. God is seen in all his works, and a thousand german professors, and ten thousand french conventions, cannot tear the conviction from the human mind.

We have before remarked, that atheism is the consequence of attempts to fetter and paralyse the mind, but the mind free, enlightened, and inquiring, sees “ God in all things, and all things in God.” Infidelity is the consequence of tyranny ; faith and religion are the consequences of freedom. Convinced before of these eternal truths, we have had that conviction strengthened if possible, by the perusal of this book, which, though inefficient to it’s main end, contains many curious particulars, worthy of notice.

The work is dedicated to Mr. Wyndham, and we shall close our account of it, with an extract in defence of political corruption.

P. 446.—‘ A most valuable result of such contemplation will be a thorough conviction that the grievance which is most clamorously insisted on is the inevitable consequence of the liberty and security which

which we enjoy. I mean ministerial corruption, with all the dismal tale of placemen, and pensioners, and rotten boroughs, &c. &c. These are never seen in a despotic government—there they are not wanted—nor can they be very apparent in an uncultivated and poor state—but in a luxurious nation, where pleasures abound, where the returns of industry are secure; here an individual looks on every thing as his own acquisition—he does not *feel* his relation to the state—has no patriotism—thinks that he would be much happier if the state would let him alone.—He is fretted by the restraints which the public weal lays on him—therefore government and governors appear as checks and hindrances to his exertions—hence a general inclination to resist administration.—Yet public business must be done, that we may lie down and rise again in safety and peace.—Administration must be supported—there are always persons who wish to possess the power that is exercised by the present ministers, and would turn them out.—How is all this to be remedied?—I see no way but by applying to the selfish views of individuals—by rewarding the friends of administration—this may be done with perfect virtue—and from this the selfish will conceive hopes, and will support a virtuous ministry—but they are as ready to help a wicked one.—This becomes the greatest misfortune of a free nation.—Ministers are tempted to bribe—and, if a systematic opposition be considered as a necessary part of a practical constitution, it is almost indispensable—and it is no where so prevalent as in a pure democracy.—Laws may be contrived to make it very troublesome—but can never extirpate it, nor greatly diminish it—this can be done only by despotism, or by national virtue.—It is a shameful complaint—we should not reprobate a few ministers, but the thousands who take the bribes.—Nothing tends so much to diminish it in a corrupted nation as great limitations to the eligibility of representatives—and this is the beauty of our constitution.’

ART. XXXI. *An Address to the County of Kent on their Petition to the King for removing from the Councils of his Majesty his present Ministers and for adopting proper Means to procure a speedy and an happy Peace together with a Postscript concerning the Treaty between the Emperor of Germany and France and concerning our domestic Situation in Time to come* By Lord Rokeby. 8vo. 83 pages. Price 1s. Debrett. 1797.

MR. GIBBON said of lord Sheffield, that his pamphlets were full of good matter, but that he had not formed a style.

This remark will apply to the address of lord Rokeby, who, in unadorned and unstudied language, sometimes rather slovenly and inelegant, has here presented to the consideration of the men of Kent many wholesome and truly important observations,

The address opens with a statement of the embarrassments in which the country is now involved; to deliver us from which, he thinks the first step to be taken is, to deprive of the management of the public affairs those who have brought the kingdom into its present difficulties. This done, he advises that measures be taken for an immediate peace; and, for the good of the country, if not as an indemnity for the past, as a security for

the future, he recommends the adoption of some scheme of parliamentary reform. But how are the kentish men to effect these great changes? *Hic labor, hoc opus est.* Lord R. advises the modest and constitutional mode of petitioning.

The men of Kent assembled, and signed a petition to the king, praying the dismissal of his ministers as the preliminary of peace.

The friends of ministers immediately circulated through Kent counter petitions, to which they obtained many names.

The noble author takes notice of this circumstance with some indignant feeling; and says it is a measure tending to *divide the king and the people*, the continuation of that disuniting system, which has already lost us the United States of America, and which, in it's career, threatens to deprive us of the kingdom of Ireland.

To this address is added a postscript, in which a list of possible evils is introduced, as cause for attention, activity, and alarm: these evils are bankruptcy, invasion, (now rendered improbable by the victory of admiral Duncan) anarchy, and general plunder. He then refutes the trite objections brought forward against making peace with France; and enumerates, with great judgment, the governments that have already concluded a peace with this terrible republic, and have thereby preserved an existence, which continued war would have destroyed.

He now proceeds to examine the different schemes, which projectors have brought forward, of parliamentary reform. Judiciously concluding, that respect ought to be paid to our ancient forms, and habits of thinking, he is inclined, for the present, to wave the experiment of universal suffrage, and adopt that plan, which gives the election of the house of commons to householders, with a new division, adapted to this end, of the counties and districts.

His lordship then offers many weighty observations on the regulations he thinks proper to be adopted, in forming a new representation; and so far from thinking this either a dangerous, or, with lord Lansdowne, a very difficult experiment, he conceives 'the difficulty is not to find a good form of government, consistent with our claims and constitution, but to invent pretences or excuses for supporting and continuing what is bad.'

So powerful and convincing, and, with all, so constitutional and peaceful, are the observations contained in this pamphlet, that we have no hesitation in pronouncing it worthy the attention of every man, who is friendly to the prosperity of Britain, or to the comfort, security and happiness of it's inhabitants.

ART. XXXII. *Vindiciæ Regiæ; or, a Defence of the kingly Office, &c. In two Letters to Earl Stanhope.* 8vo. 79 pages. Pr. 2s. Wright. 1797.

THE author of this pamphlet says he is a clergyman, and writes with the purpose of recovering one of his parishioners from the errors of democracy, which he has unhappily imbibed from earl Stanhope.

Lord Stanhope introduced into one of his speeches in the house of peers the prophetic account of the conduct of the king, when
the

the people of Israel demanded one of Samuel, with a view as this writer insinuates, of holding forth the kingly office, as proscribed in the Scriptures, and abhorred of God.

Our author, with much ingenuity, has shown, that the declarations of the prophet apply only to the kings of Israel, in whose conduct they were verified, and whom God gave to Israel in his wrath, for rejecting his authority, and choosing that of an earthly monarch, in preference to the immediate and local government of the Almighty himself, who was their king.

We certainly agree with this writer in rejecting any general application of what appertained to the jews exclusively; for their circumstances were so peculiar, that their whole polity seems to have been *their own*, and, therefore, their laws, their ceremonies, and their whole ritual, ought never to be considered as either applying to, or binding upon other nations.

We, therefore, follow our author in this conclusion, and think he has fully proved, that the kingly office is not proscribed in the word of God.

When, however, the author proceeds to urge the authority of revelation in favour of kingship, and covertly, but strongly, to state arguments in favour of the *divine right of kings*, and the divine origin of the kingly office, we leave him to travel alone; for his light is deceitful, and would, like a well-known guide, lead us into swamps and quagmires.

The second letter states the difference between the conduct of the french republicans, and that of their great prototypes the romans. This is done with much ingenuity, and some learning; but we think the romans, in order to make the contrast stronger, and to favour the colouring of the painter, are represented with much partiality and favour.

The philanthropist, who is strictly impartial in his statements, will seldom find much occasion of triumph in the conduct of the romans.

The pamphlet is written with spirit and eloquence: and, enemies as we are to arbitrary power, under any form of administration, and jealous as we shall ever be of kingly prerogatives; we confess, that we have been so much shocked by some proceedings in France, and have looked at human nature with so much attention, that we should be glad to see this, or some other able writer, waving all arguments from the Scriptures, which are silent on the subject, state, with an impartial pen, such arguments as may fairly be adduced, in favour of kingship; an institution which, if defensible, must found it's necessity on the infirmity of human nature.

S. A.

ART. XXXIII. *A Collection of Tracts, on Wet Docks, for the Port of London, with Hints on Trade and Commerce, and on Free Ports.* 8vo. About 120 pages. Price No printer's name. 1797.

THE tracts in this collection have been written at different periods, and embrace two leading objects; the one, giving local accommodations to the first great commercial port in the kingdom; and the other, the making of Great Britain the great emporium or depot for commerce,

ON

on the principles of a free trade. No name is announced to this collection, but it bears strong internal marks of being written by the same hand, and to have been printed more for private circulation, than for publication. The author, in a preface to one of the tracts, written in 1793, expresses his object to have been, 'to remove prejudices, to quiet claimants, and to unite great leading and commercial interests, in an application to parliament, for the creation of docks, as one of the best securities and encouragements to our commerce, and prosperity to our country.' He has not been disappointed in his wishes, as this subject has now been for some time under public discussion; and we sincerely hope, with him, that that plan will be adopted, which will be the most beneficial to the community.

The plan here proposed is intimately connected with the prosperity of the nation, as well as the accommodation of it's merchants. To the latter, it affords all the advantages connected with safety, and dispatch: to the former it opens the prospect of increased commerce, and a system of free ports, than which nothing can be more conducive to the industry, the population, the revenue, and the wealth of a maritime country. The subject, however, is not without it's difficulties; but they are all either removed or obviated here, and nothing but the halcyon days of peace seem wanting, to carry such great and important schemes into full effect.

Without any further preface, we shall notice the several tracts of which this collection is composed, in their proper order:

Part I treats of wet docks, quays, and warehouses, for the port of London.

We are here told, that the commerce of the port of London has now 'far outgrown it's accommodations,' as 'with an external commerce, infinitely greater than it had at the great fire in 1666, (having, perhaps, near three fifths of the trade of the whole kingdom), it possesses nearly the same legal quays which it did in Charles the second's time. They cannot be estimated at more than *fourteen hundred feet*, or little more than one quarter of a mile on one side of the Thames, *beginning at London bridge, and ending at the Tower*; while the city of Bristol commands more than *four thousand feet*, or four fifths of a mile, on the rivers Avon and Frome, though with a trade beyond all comparison inferior.'

After a variety of observations on the docks of Liverpool, Hull, Havre de Grace, &c., the author points out the necessity and advantages of wet docks for the port of London, and recommends four situations to the attention of the public, viz. St. Catherine's, Wapping, Rotherhithe, and the Isle of Dogs.

The first has the advantage of being near the Tower, but is on too limited a scale for a great national object.

In Wapping there is represented to be a large vacant space, unoccupied by any buildings, extensive enough for docks, wharfs, and warehouses on a large scale, that is only preserved from inundations, and the overflowing of the tides of the river, by embankments. The preference is given to this situation, from it's great convenience, and vicinity to the city, the customs, and to the seat of business, as well as to the manufacturing and shipping interests of the port. Wharfs and warehouses, are recommended to be made; the whole to be surrounded by

by walls for security, and to be made capable of subdivisions, as to objects, security, and time of execution.

The author further suggests an entrance to the docks, through the Isle of Dogs, by a cut, which might also aid the navigation of those ships, that intend to moor in the river.

Rotherhithe and the Isle of Dogs are stated to possess many natural advantages, for the immediate reception of ships, but to be accompanied with many difficulties on account of distance, risque, and expense.

The docks proposed to be erected in Wapping would possess the following advantages:

1. They would treble the present dispatch at the legal quays;
2. They would give additional convenience and security to property;
3. They would give room to accelerate the dispatch of the coasting trade; and
4. They would destroy combinations, lessen rent and charges, &c.

The following short quotation is worthy of notice:

• If London and Great Britain could be made the grand depôt of merchandise, and if goods were landed under the king's lock, until taken out for home-consumption, it would throw the capital of the merchant into his commerce, and leave the revenue to take the benefit of it, at the moment of consumption; for commerce is the parent of revenue. This system is already adopted, without detriment, in the East-India trade, for teas, china, silk, sugar, &c. also in the articles rum, tobacco, coffee, &c. If this reasoning be true, the extension of docks, &c. would favour any general system of landing, and under the best regulations. Holland owed much of it's prosperity to easy duties. It was a country without national products, and had nothing but this system of becoming a general depôt to create industry and capital. By making the country an universal warehouse for the exchange of commodities, they sold them on terms almost as cheap as they could be procured at the place of their growth.'

Both of these ideas are good. That respecting a *depôt*, or grand storehouse for supplying the wants of Europe, and indeed of the world, would add greatly to the produce of the revenue, and as such, might stand a chance for being patronised by an able chancellor of the exchequer; but the scheme, however advantageous, relative to the extension of capital, by a temporary forbearance of duties, is not calculated for times of profusion and expenditure like the present.

Part II. *Plan of the London-dock, with some observations respecting the river, immediately connected with docks in general, and the improvement of navigation.*

This part contains a more particular detail of the spot in Wapping, as to capacity, and fitness for making of docks, for the reception of ships, and their discharging their cargoes under cranes, out of the tideway of the river. For the greater accommodation of the port, lighters are to be admitted to load and to unload ships in the docks, free of all tolls.

The author thinks, that duties and drawbacks might be paid as well at the docks, as elsewhere; and proposes to give every facility to the
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the bonding system, and for suspending the payment of duties on goods, until taken out for home consumption.

Part III. *A letter to a friend on commerce and free ports.*

This letter conveys some useful commercial information.

It is stated, that the river is inadequate for the conveniency of the shipping that frequents it, which is estimated as follows :

9,900 coasters

3,500 vessels from foreign ports.

Total 13,400 vessels, which arrive annually in the port of London.

We are told, and indeed it may be considered as a *truism*, that the security and increase of revenue depend on the encouragement and extension of commerce. To effect both of these objects, two plans here present themselves.

I. The making of England a great depôt for commerce by a general bonding system ; and

II. The making it a general free port.

‘ With all the guards to revenue and caution in its laws,’ adds the author, ‘ a very extensive commerce is carried on through the crevices or defects of those laws ; and we discover how much is done to evade, lessen, or postpone the payment of duties. Guernsey forms a great depôt of commerce for England, both to the fair trader and the smuggler ; and in peace, Dunkirk and Ostend form those great depôts to avoid or postpone the payment of duties. Merchandizes are housed without duties by the fair trader, until the moment of consumption, or until convenience suits a regular import and payment of duties into England. To the illicit trader, they are perpetual magazines, or store-houses, and within a few hours sail of an extensive sea-coast in the channel.

‘ An illicit commerce is carried on to England to an immense extent. The reduction on the duties on tea gave the strongest proof of the magnitude of it’s consumption, and the extent of it’s trade, in it’s legal and illegal form ; the former being now increased from six to twenty millions of pounds. High duties have and ever will occasion similar examples, and produce indirect instead of direct channels of trade. The temptations and evasions are too strong to be suppressed by penalties and risks of seizure. The revenue is defrauded, and high duties form, as it were, part of the capital of the illicit trader, and his gains, deducting all his risks and losses, always interfere with the fair trader, and with the revenue. Smuggling commands an immense active floating capital, and is so extensive, and reduced to such a regular system, as to be currently insured, at a regular premium, by a saving in the duties. The best security against illicit trade, is a general reduction of duties on a bonding system, and to impose duties instead of prohibitions on many articles of commerce, that can now only be imported for exportation, and are only exported to be smuggled back again without the duty. It would secure and increase revenue, lessen the expenses of guarding and watching of it, and all that system of connivance, which is frequently too strong and too alluring to resist in the very officers, whose duty it is to protect and detect.

‘ It may admit of some consolation, that this illicit commerce, if it did not infringe on revenue laws, would be, and often proves, in many other respects, beneficial to the general interests of the country,

at

at the time it was lucrative to the undertakers. In wars the effects of a free trade are strongly marked by the increase of a legalized trade in neutral bottoms, who become the great carriers in a regular line of commerce, with all the duties that are imposed upon it in time of peace, from the security of their navigation, and at a less expense. States are frequently obliged in war, to relax in their systems, and to encourage and receive their stores, supplies and commerce in neutral bottoms. Holland, Ostend, and Hamburgh, are also strong examples how far a free trade or a neutral port, in times of war, have and will encourage and protect commerce, and how much nations give to foreigners what might have been secured to themselves in peace, or by other systems.

Respecting the state of commerce he remarks, that 'in the present state of things, England approaches nearer to a free trade, than most are aware of. Duties and restrictions imposed for revenue, and for encouragements and counterpoise of commerce, in one state, have only created similar returns in other states. The clogs have been mutual, and the weights in each scale, have nearly equipoised, while the whole system of high duties, drawbacks, and bounties, have only tended to create intricacy, expence, and evasions. The competition or rivalry arising from industry, climate, products, and an exchange of wants, have continued the same, and have broken through all the impediments, which restrictions, taxes, and wars, have imposed on commerce.'

The author conceives, that the general principles of commerce are undergoing a revolutionary change; that, on a peace, France and other states will open their ports on more liberal systems, as the sources of wealth, and of revenue; that that state is the wisest, which the soonest prepares to meet these growing changes by *giving*, instead of *following* examples; and that monopolies, which were formerly privileges in favour of industry, are now become burdensome to the state, and the greatest bars to national improvements. He holds out sanguine prospects about the future prosperity of England, which we wish we may see realized; and thinks, that England, in any general change of commercial system, will retain her balance in the scale of commerce, while, in proportion as she removed the restraints and fetters upon trade, she would preserve and extend her advantages, and have little to fear from rival nations, industry, or markets.

The author is fully convinced, that wet docks form the key-stone of the commercial arch; and that, the more free, the more flourishing trade must necessarily be.

Part IV. *Examination of William Vaughan, Esq., in a committee of the house of commons, April 22, 1796; on the commerce of the port of London, &c.* This is a series of very able replies, to certain questions relative to the trade and accommodations of the river.

Mr. Vaughan recommends the leaving the coasting trade and the colliers to the river, under certain regulations. Other branches of commerce, that are of greater value, and more productive in point of revenue, and to which the great burden of expence, in the collection of that revenue is attached, would be rendered more advantageous both to government and individuals by means of the projected improvements. To explain the connections and the effects of the tides with the docks, a little drawing is annexed to the examination.

Parte

Parts v, and vi. *Reasons in favour of the London-docks, and answer to objections against them.*

The reply to Colbert, "*Laissez nous faire*," would be an appropriate one to our own, and indeed to every government. The merchants therefore, who have subscribed £. 800,000 to carry these plans into execution, have very properly taken upon themselves the management of their own concerns.

Part vii contains *the resolutions of the merchants of London, in favour of the London-docks, with the heads of the proposed act of parliament.*

The more we consider the plan, the more we are anxious that it may not become a job at present, or a political engine hereafter; but whatever the event may be, the great commercial body throughout the kingdom is not a little indebted to the talents and zeal of the author.

ART. XXXIV. *Suggestions on the Slave Trade, for the Consideration of the Legislature of Great Britain.* By Sir Jeremiah Fitzpatrick, M. D. Knight, &c. 8vo. 62 pages. Price 2s. Stockdale.

It is a fact, established by every page in the history of man, that the human mind is so formed and moulded, by the condition in which part of the species is placed, that individuals, or bodies of men, are, by the pressure of one condition, rendered incapable, all at once, of acting properly in another, or even benefitting much by the enjoyments the more fortunate condition is adapted to furnish. An evil once established is not of easy cure. Till the notion of justice shall perish, till the feelings of humanity shall cease to agitate man, till every moral sentiment shall be annihilated, and brute force become the law of nations and the right of individuals; till this state of being, which shall clothe all nature with a horrible gloom, shall be introduced; the terms slave trade and slavery can never be pronounced without unutterable indignation.

Yet has the unnatural state in which our brothers have been placed, by this cursed traffic, so bowed down the energy and force of their minds, so narrowed and confined the field of their mental vision, that it is perhaps impossible to grant them immediate emancipation, without hazarding the benefit, which is meant to be conferred upon them.

The work now under consideration is intended to suggest the plan of a gradual emancipation: and although we think much of it impracticable, and some of it improper; yet we are glad to announce it to the public, as it may serve, as lord Bolingbroke would say, to keep the 'vessel in motion,' to keep the public mind awake to this interesting and awful subject, and seems to be the production of a mind struggling with benevolent feelings.

It is difficult to put the reader in possession of the particulars of our author's whole plan, without transcribing the entire work, which our limits, and the decorum of our office, forbid. The object of the plan is to reconcile as much as possible the interest of the planter, and the emancipation of the slave. In the mean time, the author has suggested many good regulations, respecting the purchase in Africa, the treatment on the passage, and the protection in the West Indies, of our devoted brethren; but for the continuation of this

this importation (at the idea of which, from our author, we were much surpris'd) no reason is given, except that the colonies are *useful* to us, and must be cultivated by individuals who can bear the climate.

But did the author do right in supposing the point established, that fresh *importation*, if good treatment, and wise regulations were introduced, is necessary to the cultivation of the islands? We absolutely differ from sir J. F. on this subject, and think all he says about regulating the purchase in Africa is vain, because impossible to be carried into effect. To his plan of liberating the slaves in the islands we have less objection; nay *we fear* some such progressive cautious system is even necessary.

The following passage will put the reader in possession of the author's plan of emancipation.

P. 30. 'My first principle is, that no man, or body of men, whatever, have a right to enslave or punish persons not subject to their laws, and more particularly those, who never gave them offence: for the will of the *despot*, no more than that of *power*, can never constitute a right; but could it be possible to better the condition of a people, although in the act of doing so profits would arise to the undertakers of the project, the endeavouring so to do, seems not only allowable, but praise-worthy; nor will it lessen the merit of the act, if, by the execution of the plan, we lessen the misfortunes or grievances of others: therefore my proposal goes to the abolition of the slavery of africans in our colonies, and from the present time to begin that glorious work, by making it known, with the necessary prudence, that slavery is to cease by the following, or some such substitution of services—viz. first to consider all those persons (now in a state of vassalage) from the present period indentured servants for *seven years* to their now proprietors: in the next place, to grant freedom within this year to *one seventh* of those who have been in vassalage for the greatest length of time since their arriving at the ages of *sixteen* and *twenty-one years*—viz. the former being that of the women, and the latter of the men, in actual service in the islands; in the succeeding year in like manner, *one-sixth* to receive freedom; in the third year *one-fifth*, and so on in such proportion as that the whole of the survivors of the now slaves, may be actually free within *seven years*; which gradual liberation may, with safety to the planters, and with comfort to the slaves, be effected; and, from the present moment, no african should be purchased on the ground of slavery, or otherwise handed over to a planter, than as an indentured servant for *seven years*, at which period, as having served the limited time or apprenticeship, he should be considered free; and during the time of such apprenticeship, or for the time specified in his indenture, the inspector-general of the colony and the local inspectors of the district (hereafter to be mentioned) should attend to their interests, and consider them within their care,—so far as the laws shall direct.'

We do not think the *whole* of the author's plan either wise or good, necessary or practicable; but this we chiefly apply to observations respecting conduct on the african coast, and the continuance of the importation trade. We are rather disposed to censure than commend

commend that milkiness of mind, which induces our author to think alike well of all parties, of them, who are advocates for the abolition, and them, who maintain the necessity of continuing the trade. In respect of the composition, the periods are too long, and the language often inaccurate; fir J. has attained neither the precision on which the mind rests with pleasure, nor the energy which fixes resolution, and prompts to activity.

We hope, however, his effort will not be lost. He shall not be without praise, when the labours of humanity shall pass in review, who has contributed in any degree to lighten the burdens of the wretched, and to liberate from insulting and murderous bondage rational and immortal man.

S. A.

SCHOOL BOOKS.

ART. XXXV. *A new Italian Grammar, in English and Italian, on a Plan different from any hitherto published.* By J. Ravizotti, late Teacher of the Italian at Naples. Crown 8vo. Price 6s. in boards. Myers. 1797.

THE plan of this grammar is new in many respects, and it is executed with no small degree of success. The rules are well adapted to the juvenile capacity, and illustrated by well chosen examples. Mr. R. having discharged the functions of a judicious grammarian, in order that the learner may taste a little of the fruits of his study, has added a select collection of extracts from the best italian poets, translated into english prose; and as soon as the pupil has wandered over this little flower garden, he introduces him to the acquaintance of the principal of the fabulous deities, in a short mythological dictionary. The author's grammatical observations on the prose and poetry of the italian will be found extremely useful to those, who wish to speak and write that fashionable language with classical purity and ease.

ART. XXXVI. *An Abridgment of L. Murray's English Grammar: With an Appendix, containing an Exemplification of the Parts of Speech: designed for the Use of the youngest Class of Learners.* By Lindley Murray. Small 8vo. 98 pages. York, Wilson; London, Darton and Harvey. 1797.

HAVING already expressed at large our approbation of Mr. M.'s english grammar, we have only, in announcing this abridgement, to observe, that it appears to us to be made with great judgment, and that we do not know a performance of this kind better fitted for the use of children. This small grammar has also the recommendation of being very neatly printed. It may be very properly used as an introduction to the author's larger work.

MISCELLANEOUS.

ART. XXXVII. *Fragments: in the Manner of Sterne.* 12mo. 139 pages, and three plates. Price 6s. in boards. Debrett. 1797.

NOTWITHSTANDING the intricacy of Sterne,—occasionally unintelligible, and his irregularity,—occasionally affected, he has always been a popular writer; nor can it be supposed, that his celebrity has declined, from the various unsuccessful imitations which have been attempted of his original and eccentric style. We have no sort of hesitation in asserting, that the present “fragments” come infinitely nearer to the fantastic, unexpected periods of Sterne, than any imitation which has hitherto passed under our observation: the same mixture of sentiment and humour, of tenderness and vivacity, which interests us so forcibly in the original, is infused with no sparing hand into the pages before us. The author has, moreover, increased the difficulty of his task, and consequently the merit of succeeding in it, by adopting the names and supporting the characters, which occur in *Tristram Shandy*: he has preserved, in a considerable degree, the zealous and combustible catholicism of doctor Slop, the confused philosophy of Mr. Shandy, the gratitude, the tenderness, and fidelity of corporal Trim, together with the meekness and philanthropy of uncle Toby. We shall offer to the perusal of our readers the following fragment, not as better than the rest, but as a fair specimen, and better suited than some others, to the limits of our publication: P. 21.

PROSPERITY AND HUMANITY. A FRAGMENT.

———“HE has brought the nation to ruin! (cried my father, rising from his chair)—How long will the fabric of commerce stand upon a paper-foundation?—It will fall—it will sink—it will be annihilated.——O Athens! where are thy treasures—thy temples—thy gymnasiums—thy theatres—thy lyceums!——Where is imperial Rome—her forums—her senates—her porticos—her courage—her conquests?—Where the refinements, the wisdom, the grandeur of Egypt—where is Babylon, Toby?——Trim—quoth my uncle Toby, (taking his pipe from his mouth)—Trim, hand me the Bible from off the window seat.——By heavens! Toby, cried my father—you are sure to rend the web of my discourse by some unseasonable request.——My dear brother—quoth my uncle Toby, (with a look that would have interested a stoic—much more a brother)—I called for the Bible merely for your information.——My father smiled at the simplicity of my uncle—gave him a look that said, Toby, I forgive thee—and continued his harangue——He has stopped the wheel—and the distaff—and the shuttle—he has pressed on the souls of the poor, and emptied the coffers of the generous——And filled the eyes of the widow, and the orphan!—exclaimed Yorick——He has ruined our credit—said my father——He has ruined our armies—quoth my uncle Toby.——One man out of a battalion, an’ please your honour—quoth Trim—is but a poor muster—but it is to be hoped—(continued he, directing his eyes towards the ceiling)—the remainder of them are upon good allowance now.——They deserve it, Trim—said my uncle Toby—for, poor souls! they have been piteously drilled in this world.——It is not the army, brother Toby—cried my father, peevishly—on which the nation depends—it is our commerce!——“Perish our commerce!”—exclaimed doctor Slop.——The commerce of cruelty—replied Yorick.——I presume, Mr. Yorick—quoth doctor Slop, with a sneer—you mean the slave trade.——

“This was touching on the tenderest string in Yorick’s soul—at
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the mention of a slave, Yorick was always filled with indignation—but such slaves as these!—Yorick wept.—O PITY!—thy tear is a diamond of the mind—polished by humanity, which sparkles in the eye, but beams throughout the soul.—

‘Pray, Mr. Yorick—said doctor Slop—is it not the fulfilling of the divine command—that these *blacks* are held in perpetual slavery?—it is almost certain that they are the descendants of Ham—

‘They are the descendants of MISERY!—replied Yorick;—as such, they have my pity.

‘Pity!—exclaimed Dr. Slop, (warmly)—our faith, Mr. Yorick, never doubts the justice of the supreme Being.—Neither does our’s—replied Yorick;—it would be well if every sect and nation would rather contemplate him, clothed in the light of mercy and benevolence—than crookedly pervert his attributes to sanctify their crimes!—It appears to me, Mr. Yorick—quoth doctor Slop—that there is a particular mark set upon them, that we should know them.—It would rather puzzle thy philosophy, to prove it—said Yorick.—Cain—quoth doctor Slop—was cursed as a vagabond, and a mark was fixed upon him—By a parity of reasoning—continued doctor Slop—Canaan and his race being cursed also—it is natural to suppose that they were also marked.—It is true—quoth Yorick—that Cain was marked—that none might slay him.—But what that mark was, we are not informed;—might it not have been a particular prominence of belly?—said Yorick, smiling—at the same time casting his eyes on the waistcoat of doctor Slop.—Or a scantiness of carcase?—replied doctor Slop, laughing loudly—his eyes returning the compliment of Yorick.—

‘That was exchanging shot—said my uncle Toby.

‘Is it not our duty—continued Yorick, (resuming seriousness)—is it not our duty, to be certain that they *are* one of these, before we make slaves of them?—Even allowing the certainty—and *that* certainty constituting the right—we should not forget, that although their complexion is different to our own—their feelings are not;—it is sufficient that they are in the house of bondage—without adding scourges to their degradation.—God gave us *minds*, to make whips unnecessary;—the horse must be lashed into a knowledge of his use—a needless stripe even on him, is but the gift of a ruffian.—I would more willingly—said Yorick,—(pressing his hand upon his bosom—) I would more willingly become one of these children of affliction—be lashed like them—faint like them—weep—close a wretched eye—sleep and dream of my plantain tree—wake to disappointment like them—die beneath the brutal stroke—be buried as a dog like them,—than even speak to justify such dealing.

‘They are happier than our poor—quoth doctor Slop.—

‘I deny the position—replied Yorick—Whatever our poverty—there is something cheering in the faintest smile of FREEDOM;—such is the structure of our mind, that we can more easily reconcile a blow—when we possess a power to *resent* it——but when CRUELTY strikes, and expects *submission* from the negro—it is at best but taking a scoundrel-like advantage; and if it is any thing that makes revenge one of the properties of a slave—it is *this*.

After this specimen, is it necessary to add, that these fragments have a political tendency? — D. M.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. *Berlin.* The Royal Academy published last year a second collection of their Essays on the German Language [see our Rev. Vol. XVIII, p. 465]. We cannot help noticing the anecdote, that the servants of great men are not allowed to address their master's dogs in the style they employ to an inferior, *du*, or to an equal; *er*, but that which they use to their superiours; or persons of consequence, *sie* [see Cogan's Rhine, Vol. I, p. 245; or our Rev. Vol. XVIII, p. 423.]

ART. II. *Stockholm.* *Kongl. Vitterhets, &c. Academiens Handlingar.* Transactions of the Royal Academy of Belles-Lettres, History, and Antiquities. Vol. IV. 8vo. 400 p. 1795.

This vol. contains the following papers. 1. Remarks on the situation and state of the finnish nation, at the time when it was first reduced under permanent subjection to Sweden: by prof. H. G. Porthan. 2. Inquiry into what nations belong to the finnish race, and are mentioned in ancient northern history: by the same. 3. Historical observations on Stockholm, shortly before the last danish government in Sweden, and during it: by J. Murberg. 4. Revival of the memory of such Swedes as anciently distinguished themselves in the belles-lettres, and of their works: by Jas. von Engestrœm, knt., &c. 5. History of the belles-lettres among the romans: by F. H. Eberhardt. 6. Life of the late marshal of the court, baron Manderstrœm: by Mr. Liljestrœm. 7. Historical inquiry into the antiquity of spirituous liquors in Sweden: by J. Murberg. 8. On the antiquity of powder in general, and in Sweden in particular: by the same. Mr. Gramm had already proved, in the Memoirs of the Danish Academy, that gunpowder was known in Europe at least half a century before the time of Schwartz. It was used by the turks at the siege of Damietta in 1249; and Mr. M. supposes it to have come from Asia, and to have been introduced into Europe by the moors, through the way of Egypt. 9. Life of the late member of the chancery Sven Lagerbring: by J. von Engestrœm. 10. Designs for medals and inscriptions proposed by the academy in 1789 and 1790.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. III. *Leipzig.* *Ueber die beste Art, die Jugend in der christlichen Religion zu unterrichten, &c.* On the best Mode of instructing Youth in the Christian Religion. By C. Lew. Dreyfen. 8vo. 271 pages. 1793.

This book having by accident escaped our notice, we deem it the more incumbent on us to recommend it to our readers, as it possesses considerable merit. It was written in answer to a question proposed

by the Society for defending Christianity, at the Hague [see our Rev. Vol. VIII, p. 348, N^o 3]: to the principles of which society it is certainly by no means adapted, though we think it contains much juster views of the christian religion, than it could have exhibited to have any pretensions to the prize. *Indeed for those who wish their children to imbibe a rational spirit of religion, free from superstitious notions, and those erroneous doctrines that serve only to cramp and enfeeble the mind, it is a valuable publication.

Jen. Allg. Lit. Zeit.

ART. IV. Lemgo. *Versuch einer moralischer Einleitung in das Neue Testament, &c.* Sketch of a moral Introduction to the New Testament, for Teachers of Religion, and thinking Christians. By Eman. Berger. Vol. I. 8vo. 310 pages. 1797.

The object of Mr. B. is not to frame from the New Testament a complete system of morals, but to give an exposition of all the moral precepts, whether of general obligation, or adapted to peculiar times and circumstances, that are contained in it. This he does with considerable ability; though we cannot agree with all his opinions: as, for instance, when he supposes the temptation in the wilderness to be a moral fiction related by Jesus for the instruction of his disciples, and by them misunderstood. To the observation, that the morals of Kant, deduced by him from his metaphysical principles, agree perfectly with those delivered by Christ, we have nothing to object.

The present volume includes Matthew and Mark, with a general introduction; and Mr. B. hopes to complete his design in two more.

Jen. Allg. Lit. Zeit.

ART. V. *Heimstadt.* A german translation of archd. Paley's *Horæ Paulinæ* has lately been published, with remarks by Dr. H. Ph. Conrad Henke, which, the journalists say, add much to the value of that excellent work.

MEDICINE.

ART. VI. Pavia. *Programma del Modo d'agire sul Corpo umano per Mezzo di Frizioni, &c.* On the effects produced on the human Body by means of Friction with Saliva and various Substances, that are usually administered internally: a Thesis delivered in the Hall of the University of Pavia, on the 24th of Floreal, on Occasion of the fourth medical Promotion of Citizen Valer. Lewis Brera, Prof. of Physic, &c. An. V. republ. 8vo. 32 pages. (1797.)

The successful experiments of Mr. Chiarenti with a mixture of opium and gastric juice, externally applied, prompted prof. B. to pursue the inquiry. This he has done with opium, squills, acetated kali, digitalis, and other drugs; and he has found, that, if mixed with gastric juice, or with saliva, they produce the same effects, when rubbed into various parts of the body, as when internally administered. Other vehicles appear not equally adapted to the purpose; as squills mixed with volatile liniment, gummy mucilage, or expressed oil, and rubbed on the lumbar region, thighs, and other parts of several hydropical patients, produced no effect; while the same medicine,

Meine, mixed with gastric juice, or with saliva, and used in the same manner, operated as a powerful diuretic, on those in whom squills internally taken excited violent nausea. Citizen Ballerini, of Pavia, has made similar experiments, which confirm those of prof. B., who promises a more full account of the cases he treated in a work shortly to be published.

Jen. Allg. Lit. Zeit.

AGRICULTURE.

ART. VII. Frankfort. *Anleitung zu einer Obstorangerie in Scherben.* Instructions for raising Fruit in Pots. 8vo. 176 pag. 1796.

The author of this little tract, aulic counsellor Diel, is well acquainted with the œconomy of plants, and gives good instructions for forming a fruit garden of dwarf trees, in pots, the produce of which is larger, better flavoured, and earlier ripe, than that of trees in the open ground.

Jen. Allg. Lit. Zeit.

MORAL PHILOSOPHY.

ART. VIII. Amsterdam. *Pryfverbandelingen, bebelzende de Verplichtingen van eenen Huisvader, &c.* Prize Essays concerning the Duties of a worthy Master and Mistress of a Family in common Life, with Remarks on the Causes of the little Happiness experienced in many Households. 8vo. 184 pages. 1795.

The two essays here given are published by the active Society for promoting the general Weal, and are well adapted to the purpose for which they are designed.

Jen. Allg. Lit. Zeit.

HISTORY, TOPOGRAPHY, AND HYDROTECHNICS.

ART. IX. Frankfort on the Mayne. *Topographische Karte von dem Herzogthum Berg, &c.* A Topographical Map of the Duchy of Berg, by Wiebeking, Hydraulic Architect to the Elector Palatine, &c. 4 sheets, 3 feet by 2 each, and one smaller supplementary.

Der Uebergang der Franzosen über den Rhein, &c. The Passage of the French over the Rhine on the 6th of September, 1795. By the same. 8vo. 62 pages.

Mr. W.'s map of Berg is on the largest scale of any we know, and at the same time the most full and accurate, if we may judge from the parts we have compared with the country itself. In it, and the supplementary map, are laid down all the works of the french and austrians, employed in effecting and defending the passage of the Rhine, and on which 877 pieces of cannon were mounted, the fortresses of Dusseldorf not included. The pamphlet giving an account of the passage of the Rhine accompanies the map.

ART. X. *Hydrographische und Militarische Karte von dem Nieder Rhein, &c.* A Hydrographical and Military Map of the Lower Rhine, from Linz to Arnheim, in ten Sheets, by the same.

This map is twenty feet long, by one foot broad, and contains a very accurate delineation of the Rhine, with it's breadth, depth, fall,

and minutest windings, and of the banks of the river; but the neighbouring country appears not to be given with equal precision, the ferries are omitted, and the flying bridges are not always noticed. With this map is published

Vorschläge zur Verbesserung des Wasserbaues, &c. Hints for the Improvement of Hydrotechnics, by the same:

Which evince the man of experience and investigation, and render us eager for the completion of a larger work on the subject, which the author promises.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XI. Paris. *Voyage pittoresque & Navigation exécutée sur une Partie du Rhône, &c.* A picturesque Tour and Voyage on a Part of the Rhone hitherto reputed innavigable. Means of rendering the Passage useful to Trade. By T. C. G. Boissel. 4to. 155 p. 17 plates. 3 [1795].

The principal object of this work is not to depict the beauties of the Rhone, but to give an account of a passage made on it from Collonges to Seyssel, hitherto deemed impracticable from it's narrow, abrupt, and rocky course between precipices. Mr. B. proposes to render it navigable for rafts, at no great expense, so that timber, particularly masts for the use of the navy, might be floated down it to the Mediterranean, with the exception of that part called the *Perte du Rhône*, where land carriage, or a canal, for a small distance, would be necessary. The advantages of this to the french would be considerable.

Jen. Allg. Lit. Zeit.

EDUCATION.

ART. XII. Amsterdam. *Pryfverbandelingen over de Gebreken in de Burger scholen.* Prize Essays on the Defects of the lower Schools. 8vo. 141 pages. 1795.

Pryfverbandelingen over de beste Theorie van Straffen, &c. Prize Essays on the best Theory of Rewards and Punishments in Schools. 8vo. 136 pages. 1795.

These essays are particularly calculated for the United Provinces, yet they may be of some use in other countries, the latter especially. We are happy in knowing the batavian convention has made national instruction a part of the new constitution, and has appointed the Society for the promotion of the general Weal a committee for inquiring into the general improvement of schools, and proposing new books for their use.

Jen. Allg. Lit. Zeit.

FOR THE
ANALYTICAL REVIEW,
FOR OCTOBER, 1797.

A
RETROSPECT OF THE ACTIVE WORLD:

OR,
A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.

WE come round, according to our plan, from Agriculture and Arts, to

COMMERCE and FINANCE, with which, in the present age, they are so intimately connected *; and the effects of both on the state of society. As commerce extends the boundaries of knowledge, so knowledge extends the boundaries of commerce. The extension of the East India company's trade, and the new demand for british manufactures, is a pleasing proof of this to every briton; but, the fact that must appear the most striking on this subject, to a general observer, is the independent commerce that has been lately opened from the eastern shores of America, with China. The period of it's being opened from the western coasts of America, is not beyond calculation. Then, it is to be hoped, the surplus gold and silver of China, amounting to ten millions sterling a year, will be brought into the general circulation, and abridge the labours of slavery in the mines of Mexico and Peru. Then public credit will have fixed the zone of civilization, and in completing the intercourse, tend to break the chains of mankind. In order to render what is here hinted at, concerning the powerful and various operations of public credit, intelligible to such of our readers, as are not very conversant with these matters, we shall now, according to our engagement in our last number, proceed to give an account of what is called the

SAUCER SYSTEM of FINANCE in India, the origin of that which, as noticed in our Retrospect for august, was introduced in the 15th century into Europe, by the genoese and venetians, and by the lombards into London, and the ports on the Baltic. The caste of saucers, or native-bankers, keep their accounts, and have

* Our promised account of universities, and other famous seminaries of learning, we have been obliged to postpone to our next number.

kept them from time immemorial, in the style which the italians copied from them, and which we call our *new Italian Book-keeping*.

In India, where cultivation spread it's first roots, the policy of religious, as well as of political institutions, divided society into regular classifications or *castes*. The harmony of society required, that these should occupy a gradation of employments. This separate caste or tribe, was in fact, to each individual, the whole scope of society: in which caste, talents and virtues duly exercised could raise him to the highest distinction, the esteem and love of his tribe and kindred. Thus while subordination and order were preserved in the wide extent of the community at large, room was left for a virtuous emulation in the interior circles. The religious, or the bramin caste, stood the highest in rank: but the course of affairs gave a preponderating influence to that of warriors. Accordingly the bramin caste, though enemies to shedding of blood, were occasionally permitted, as in the maratta state, to take up the sword. The labouring, manufacturing, and commercial castes had each their distinctive provinces: but the saucer, or banker caste, became in time the universal link of the general order of society. Through their hands, exclusively, ran all the circulating species of the country; and in their deposit, with that of the filiations of their tribe, all property was secure: secure, from the very texture of the order of society. The governing power, vested generally in the hands of despotism, anticipated the revenues of the country by advances from the saucers, and gave, in return, assignments for the revenues of the next year.

The saucers, beside their loans to government, lent the money entrusted to their care by private persons, to shroffs or examiners of money. The shroffs re-lent, at increasing interest, the same sums to magins, or cash-lenders; and these in usurious retail, to the cultivator of the ground, and the manufacturer. Thus finance circulated through all the gradations and links of the social chain, returning in regular rotation, and by a double channel, to and from the public treasury, through the medium of the saucers, and their dependent castes. Were despotism to seize by violence the channels of public credit, it would break down the pillar of it's own support. The despot would necessarily fall, and his successor, in order to pay his army and re-establish the order of the state, would recognize the instant necessity of restoring the saucer system to it's original security, and regular operations. In Asia, revolution never affects the peace or order of the people: it only changes the hand of the ruler, and no ruler can govern, or long exist, if he violate the saucer security; that being the very medium by which his revenue is collected, and his army paid. We are informed, from good authority, that it was a violation of saucer security, on the part of the nabob Surajah Dowlah, in 1756, when he arrested two great saucer chiefs, or bankers, in Bengal, that opened the way to the genius of Clive for the conquest of that country. The great officers of the nabob's army had placed, of necessity, their money in the deposit of the saucer circle of bankers. The whole country was united and interested in the same tenure of property. The british general, as profound in his knowledge of the great springs of affairs, as he was intrepid in the field and ingenious in stratagems of war, availed himself of Surajah's folly.

folly. Jaffier succeeded to the throne of DOWLAH slain. Bengal, with her native army and resources, devolved on Great Britain without a struggle: nor was a tear shed for the fall of the tyrant.

In Europe, the effects of a revolution in government are the reverse; especially when the object of the revolution is not a mere change of rulers, but property, or freedom, which is the most sacred property; attempts to lessen exactions of taxes; or to obtain, by representation, a share in government; or, as in our days, an unprincipled and miserable spirit of insurrection, disgracing the noble cause on which it founds its claims, in quest of plunder.

In this contrast between asiatic and european revolutions, we have a clear illustration of the important proposition, that the inviolability of the law of property is the binding cement of civilization, or, what the asiatics call the *thread* that sews together all parts of the state.

On contemplating the simplicity yet wisdom of this *caste financial* system of the hindoos, we are let into the secret of the permanency of civilization among those nations, in resistance to all the destructions of the tatar and persian invasions, and amidst all the oppressions of the under-agents of their european conquerors.

When the discovery of the passage to India by the Cape of Good Hope, and the population of America, had opened to Europe the fullest scope to the commerce of the globe, a new species of finance, gradually introduced, was completed in the last and present century. Paper*, as the sign of the debts of public and private credit, supplied the want, or superseded the use of the precious metals. The different states of Europe accumulated debts, the magnitude of which, in idea, could be credited only from the existence of the fact. Those debts pressing upon each state, supported their proprietors. Commerce sinks to their comparative value, in the course of exchange, the real value of those signs of property; and thus reduced, they operate as gold or silver for the purposes of barter. The most singular effect produced by this new species of wealth is the distinctions it has created in society: which, during the reign of the feudal system, consisted of two classes only; the order of nobility, including the gentry, (the *bas noblesse* of other countries) and those who were not of that order.

To what cause, independent of the effects of commerce, and its various improvements, are we to ascribe this extraordinary change in the finance of nations? to that change in the form of the modern governments by which the people, through their representatives, have become a part of the government. In this ground public credit struck its firm and growing roots. The people became security for the debts of their country. For that debt they bound themselves to work and pay

* Or rather an act of the mind, expressed by means of paper. Thus money, instead of being a physical, has become a metaphysical thing. The choice of the substance made use of to express those acts of faith is singularly happy; the exility of paper holding a middle place between matter and spirit. This subject is treated at some length in our Retrospect for june last, page 664.

it's interest. They applied their industry to the acquisition of property, and purchased it's titles under the name of stock, or bank-paper. Thus liberty and property were united. The revolution of 1688, which created our first public debt, secured it. The revolution, which created the debts, has likewise consolidated the funds of America. The revolution, which has given a popular representation to France, to Holland, and to the north of Italy, is still in convulsions; nor can those convulsions be composed in a manner favourable to those countries, and those with whom they are at war, until public credit has imposed the seal of it's security on their funds. By comparing the nature and operations of the native finance of India, with those of the modern *funded system* of Europe, we can trace the progress of this system, as it passed with the commerce of the east to Italy, and may be enabled to form a probable conjecture of the ultimate consolidation of the finances of Europe.—Every one has seen the effects of modern finance, in maintaining the present war; few have attempted to ascertain it's effects as an instrument that might be employed for the restoration of peace.—It would be no less pleasing than singular, that discoveries made in the ancient finance of Asia should be found subservient to the restoration of peace among the nations of Europe.

In a refined and luxurious age, when religious zeal, heroic adventure, attachment to kings and chiefs, and even a vigilance for liberty and the balance of power: when all these passions give way to a general love of comfort and pleasure, we should imagine that the doctrine of the inviolability of property would be listened to with pleasure, by individuals, by corporations, and by sovereign rulers themselves; and that all men of reflection, in times of egoism, according to the french phrase, and selfishness, would be easily induced to co-operate, in their different spheres, for the great bond of civil society. To this the progress of luxury would seem to tend, as well as that of reason. The *scavoir vivre* ought to support this system, as well as the friends to mankind, whose best interests are comprised in property, comprehending the free exercise of reason, as well as wealth or substance.—The happiest and the easiest reform would be effected, not by violent remedies, but by a spirit of humanity and justice, insinuating itself into every nerve of the political constitution, and meliorating it, as plants and trees are gradually nourished by the influences of the heavens, without any instantaneous change of their form*; such a gentle reform would undoubtedly be produced, in a great measure, by the mere operation of a just, a humane, and a wise regard to the inviolability of public and private credit. When the nature of that bond, as a cement of civil and political society, shall be sufficiently understood; when the blindness of ambition on the one side, and the violence of popular fury on the other, shall give way, or in proportion as they shall give way before the prop of society in the intercourses of men and nations, will the indian system of finance be established, and the various states and kingdoms of Europe, and the world, differing more in forms of government, than the principles of moral and political conduct, will bear a resemblance to the different castes of the hindoos, uniting variety with concord.

* See on this subject a letter to Dr. Parr, subjoined to a work of the doctor's published by Dilly, entitled a *Sequel to a letter*, &c.

In the security of *the sancer system of finance*, an inviolable regard to *public credit*, America and Asia may be said to be united, and the zone of security and commerce, agreeably to the position that has led to these observations, encircle the world.

We shall reserve, for a future number, an application of these general principles to the great points, now at issue, on the political drama of Europe. In the mean time, we wish our readers to peruse with attention two letters, in a little work, which we have noticed before, entitled '*a Correspondence between a Traveller and a Minister of State in Turin*, in October 1792 : ' in one of which letters, the causes and progress of the french revolution are announced ; and, in another, the situation of this country, as well as of the other powers of Europe, foreseen, and the necessity of a re-union among all the coalesced powers, and a coalition of parties, on principles of true patriotism, strongly, and we think wisely, asserted.

If it be in the destiny of the human race, ever to attain to such a height of justice and felicity, as that nations shall learn to respect the rights and the property of each other, then the ocean will become free as the air ; and no other restraint will be laid on commerce, than what may be necessary for the finances, and the internal regulation of trade.

In China, where public and private credit is as sacred as in Japan, if there be a jealousy of all foreign nations, which is very prudent, there is yet no preference avowed to one nation more than another. The emperor, with equal dignity and wisdom, told ambassadors sent by the dutch, after the dismissal of our negotiators, that it was a maxim with the chinese to pay equal respect to all nations *. The trade of Sweden, Denmark, and America has, of late years, risen rapidly on the fall of that of Holland and France : but more than half the trade of the world still centres in Great Britain ; and, were this trade open to all nations, the

CAPITAL, and the COMMERCIAL HABITS and CONNECTIONS of England, would give her the advantage, and promote her interest, in a general competition. To the capitals and commerce of this country, those of France stand in direct contrast : a fact that ought to console and encourage Great Britain not to despair, but to hope for every thing still from wise economy and well-directed industry. The writings of the *economists* of France, and of those who have followed them, as Dr. Smith and others, without always acknowledging it, have doubtless, convinced the world, that without capital, that is, without a surplus produce of labour, above what is necessary for the support of labourers and their families, there cannot be any commerce. But the capital of France, if not wholly exhausted, must be nearly so ; therefore France, in her present ex-

* This matter of fact we give on the authority of a gentleman, who has resided thirty years in China and Japan, whence he has lately returned ; who has recorded innumerable particulars, of equal curiosity and importance ; to be learnt only by a long residence, and familiar acquaintance with those countries ; and from whose reports it would appear, that the greatest advantages would accrue to our East India company, were they to open a trade with the japanese, a cultivated, gay, and free people, and in many respects resembling the english.

hausted condition, independently of war and her distracted situation, is incapable of extensive commerce. The plunder of the churchlands in France, dissipated for a trifle, was followed by that of the nobility, dissipated in the same manner. The new purchasers themselves became objects of rapine. Instances occurred, in which four successive proprietors of the same estate fell victims to the guillotine, in order to furnish funds for the new government. Property of whatever kind was treason. The merchant, the tradesman, the mechanic, and at last the farmer, were pillaged in succession, until, at last, nothing was left to the actual cultivator of the soil, with his family, but what was necessary for their subsistence. The surplus was delivered to the different tribunals. And all this capital was wasted, not in a productive way, as in trade, but in the support of an immense army, a still more expensive civil list, and, on many occasions, for supplying the people of Paris, and other places, with bread.

Many people confound capital with the land and inhabitants, and imagine, that, while these remain, the country is still as great and powerful as ever. They fall into this error, not being accustomed to view a nation, as they ought, in the same light in which they view an individual. They are all sensible, that no man can improve his land, erect a manufactory, or carry on a foreign trade, without a capital of a moveable nature, and which will supply the necessities of life. The case is the same with nations. It is the accumulation of property that fits out fleets; clothes, equips, and transports armies from one place to another; and, at the same time, leaves sufficient capital in the hands of individuals for the improvement of agriculture, manufactures and commerce, the sources from which the public revenue springs. While such capitals remain in a country, it may flourish in trade, but no longer. Whatever therefore may be thought, and whatever may be the issue of the war carried on by France on all property, we have certainly nothing to fear from them, as manufacturing and commercial rivals. They themselves seem to be sensible of this. They are about to split their navy into privateers, and to carry on the trade of plunder, at sea as at land.

It is urged by some, that the french, in consequence of their national bankruptcy, will have fewer taxes than we; that labour will be cheaper; and, consequently, that they will be enabled to undersell us at foreign markets. Every thing human is in a state of fluctuation. Manufactures certainly have migrated, and will migrate from one country to another, in the lapse of ages. But let us not be too 'solicitous about to-morrow*,' manufactures and trade are but slow in their migrations. Cheap countries are not rich countries, and rich countries are not cheap countries. Where labour is cheap,

* The 'morrow,' in the text alluded to, is applied to human life; and may be understood to mean, not literally next day, but a greater and more distant space of time, as a year: the space for which prudent people calculate their expenditure and income. What next year is to the life of a man, grown up to the years of anxious reflection, next age, or half century, is to a nation; a period which our profoundest councils cannot control.

there are not sufficient capitals for trade on a large scale: where such capitals are found, it is a very long time before mere cheapness of labour (especially in countries like France, which do not abound in fuel) is able to drive the great and established merchant out of all the various and intricate channels of an extensive commerce.

But if there were, in reality, that mighty advantage in national bankruptcy that is pretended, it is a resource that we may at all times command; and which, indeed, may press itself into our service, if we should not be disposed voluntarily to receive it.

NATIONAL AFFAIRS.

THERE has happened nothing in the interior of France, since our last observations on that miserable country, that draws attention so much as the proclamation of the directory, of the 9th of september*. They urge 'France to be the model and the arbiter of nations; and excite the people to fix their republic on the basis of virtue, in the spirit of the divine Montesquieu.' In this declaration they are either sincere, or not. If they be sincere, it is worthy of remark, that a revolution which began in the blood of innocence, and the ruin of whole orders of society, should, in the end, be forced to shelter itself in the morality of legislation. These moral politicians glory in having 'spared the blood of their fellow-citizens.' We declare ourselves their rivals, on the very ground on which they have fixed their standard. The blood of nations demands a respite, till the radical object of the war be explicitly defined, and clearly understood. Buonaparte, with the sublimity of a platonist, or indian bramin†, in his famous letter to the archduke Charles, inculcates a disposition to peace, by anticipating the period when 'time shall have settled the disputes, and even extinguished the resentments of nations.' But still Buonaparte, in the midst of these sublime effusions, shows a disposition to go on conquering, and to conquer. And the directory encourage the french people to become the 'arbiters, as well as the model of nations.' It is impossible, therefore, to consider the proclamation of the directory as a declaration of their sincere sentiments. We deem it, therefore, merely an artful address, for the pur-

* On which, though it was made before the publication of our last number, we have not had, before, an opportunity of making our remarks.

† A report has been lately spread, and seems to gain ground, that this extraordinary person, in the beginning of his military career, actually served as an ensign and lieutenant in the british army in India. In the protection he affords to property in the midst of his conquests, and directing the new governments to be responsible for the debts of the old (like the *saucer* system of finance in India); in accompanying his onsets with loud cries; in bringing up one compact body of reserve, in field engagements, after another; and other particulars in the character and conduct of Buonaparte, that report seems to receive some confirmation.

pose of continuing their own power, to the predominant vanity and arrogance of their countrymen, who always pretend to be the foremost nation in Europe, whether the tone of the times be chivalry, devotion to the church or to the king, gallantry and the *petits maurs*, or, as at present, innovation in government. And this, by the by, proves the foresight of those who early foresaw an intention, on the part of the French, to propagate their political creed, and to transform into a resemblance, and, as much as possible, a dependency on themselves, the whole of Europe*. The arrogant ambition of our neighbours is strongly expressed in their pretensions to keep all their own conquests, while we give up all ours; not only those we have made from them, but those also we have made from their allies. In truth, neither their conquests nor ours can be justified on the principles of morality: 'Brother, brother, we are both in the wrong.' But, if their preponderating power at land be a reason for their retaining Savoy and the Netherlands, our predominant power at sea (which, in fact, approximates and unites the places we have taken to Britain, as vicinity of position unites those countries to France) is a reason why we should keep Ceylon and the Cape. Perhaps even those settlements are not worth contending for, at the price of such an enormous expenditure†. But if we should give way to such domination, would not the ambition of the French be inflamed by gratification? and would they not speedily give vent to their hostile arrogance in some new outrage? But the directory say, they are bound by their *constitution* to preserve their conquests; as if they had a right to trample on the rights and law of nations. If they have such a right, every nation has such a right; a doctrine that leads directly to eternal bloodshed. But it is ridiculous to give a serious answer to such absurdity. The only serious reflection it excites is, that the rulers of France seem determined, in spite of all reason, to sacrifice the poor suffering people to their own ambition, by driving them onward in the career of a military republic. We are very sorry to be informed of the new law proposed against the nobles and emigrants; but happy to find the general resistance, that is made by the parisian journals.

SPAIN AND PORTUGAL.

A REPORT gains ground, that the court of Lisbon delays and declines to ratify the treaty with France. In this disposition it will, no doubt, be fortified by what has lately happened in the North Seas.

* Whether the mode adopted of resistance were proper or improper, appeared doubtful at the time, to men of the best intentions. Had the confederates possessed sufficient wisdom, to unite sincerely for the purpose of maintaining monarchy under certain reasonable limitations, perhaps the mode of war would have been the shortest. But time has sufficiently proved, that it would have been better for sovereigns to have left that restless and fiery people to themselves; and to contend with the usurpers, in whatever was practicable, for the relief and comfort of their respective subjects, and of mankind in general.

† It is said, if Ceylon be given up, the French will nestle there, and keep up a degree of rivalry with us in India; perhaps so much the better for us. By the conquest of Canada we lost America.

ITALY.

THE negotiations at Udina are said to be continued, and a suspension of hostilities to have been agreed on for twenty days. We dread the address of Buonaparte, in his endeavours to incline the emperor to a separate peace. In the mean time preparations for war are continued. If it be true, that Buonaparte has menaced the sovereigns of Europe by an arret from the directory, he certainly means the annunciation of a famous plan for the future order of Europe, for relieving the european nations from the expense of ambition. But does he not wish to be himself a sovereign? We think it probable that he does. If a strong republic should be established in Italy, Buonaparte, under some name or other, being the key of the arch, ought this to be a subject of regret to Britain? Certainly not. The italian republic would become our best ally for curbing the french, our most formidable enemy, and against whom we need a powerful ally; for, it must be owned, that with the vigour and fierce antipathy of republican hostility, they unite all the refinement of deep design, in war as well as in political intrigue. Buonaparte has taken a position

at CORFU, a half-way house between CONSTANTINOPLE and NAPLES!—On this ground the magician stands with a flaming sword in his right hand, and an electric conductor in his left; ready to send forth to the east or to the west, as occasions may require, and opportunities invite, the lightning of liberty, or the thunder of war.

GERMANY.

A SPIRIT of insurrection and revolution prevails in the ecclesiastical electorates, and other places, which the french encourage. This, with their detention of Mantua, shows how little preliminaries of peace weigh in the balance against the possession, and the thirst of power.

NORTH OF EUROPE.

THE emperor of Russia has taken into his service the army of the prince of Conde. Will his majesty, with the king of Prussia, and other sovereigns, join, or rejoin a confederacy against France? This is what is said, and is not improbable. Will such a design, if it be entertained, be retarded or forwarded, by the glorious and hard-earned

VICTORY OVER THE DUTCH FLEET by ADMIRAL DUNCAN*?

This splendid victory has been rewarded by the most general and lively joy, admiration, and gratitude, from the king on the throne to the very beggar in the street. Admiral Duncan, we are well informed, is not only a brave and skilful officer, but a good, a religious, and modest man. His perseverance has been

* This victory will encourage some nations, and excite or foment the jealousy of others.

tried in a cold climate, on a stormy sea, and in a contest with a hardy, rugged, and resolute people. We are not qualified to do justice to the admiral's egregious merit; but it is described and duly praised by many pens. It falls more within our province to attend to the probable effects, than to measure the courage and skill that obtained so great a victory. Let us only do justice at the same time to the distinguished intrepidity of all the sailors, who have nobly made up for former errors.

Will this total defeat of the fleet of their allies induce the rulers of France to accept or propose reasonable terms of peace; or will it lead them, on the contrary, to offer better terms to the emperor, for the purpose of detaching him from our alliance, and concentrating their hostility against this country?

What effect will this defeat produce on the minds of the dutch? Will it revive the spirits of the Orange party, and a wish for the restoration of the stadtholder and the alliance of England? or will the provinces, stripped at once of their colonies and fleets, be forced, like Flanders, into an integration of sea-coast and constitution with France? Whatever it's remote effects may be, it relieves us in the mean time from the apprehension of invasion; enables us to support our friends, and annoy our enemies; and is, on the whole, to be considered as a very fortunate event. As another fortunate occurrence, we have to notice the safe arrival of the india fleet. We now begin to suspend private speculation and conjecture on the events of the month, in expectation of the approaching meeting of parliament.

TO CORRESPONDENTS.

ODIN is informed, that he may receive much information on the subject of his inquiry, the Mythology of the Goths, from mons. Mallet's Introduction a l'Histoire de Dannemarc, translated about twenty-five years since, into english, which translation was printed for Carnan, St. Paul's Church-yard.

Dr. Savers, some time ago, published a work in quarto, intitled 'Dramatic Sketches of the Antient Northern Mythology,' with many historical notes. His object was to recommend the use of this mythology to the poets. Perhaps Odin may consult this work with advantage. A second edition has been published in 8vo.

We should have considered this mythology as a great accession of matter to the poets, had we not been convinced by Dr. Johnson, that the elegant mythologies of Greece and Rome, can no longer delight the reader of modern poetry.

After discarding those of Greece and Rome, we cannot turn for assistance to the sublime, but rude mythology of our northern ancestors.

He who would now delight his readers, must borrow his images from nature, and not from the dreams of ignorance, concerning an agency of which experience gives no proof, and of which our more just philosophy has furnished the refutation.

The work mentioned by ABC, and recommended to our notice, is neither unknown nor forgotten; but the press proceeds with so much rapidity, that we are obliged to follow it—*haud passibus æquis*.